THE PRINCETON SEMINARY CATALOGUE



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THE PRINCETON SEMINARY CATALOGUE

The annual Catalogue is an account of the academic year 2003–2004 and an announcement of the proposed program for the years 2004–2006. The projected program is subject to change and is in no way binding upon the Seminary. Tuition and fees listed herein cover the 2004–2005 academic year and are subject to change in subsequent years without notice.

Princeton Theological Seminary does not discriminate on the basis of race, color, ancestry, sex, age, marital status, national or ethnic origin, or disability in its admission policies and educational programs.

Excerpts from Hugh T. Kerr, ed. *Sons of the Prophet: Leaders in Protestantism from Princeton Seminary*, Copyright © 1993 by Princeton University press, reprinted with permission.

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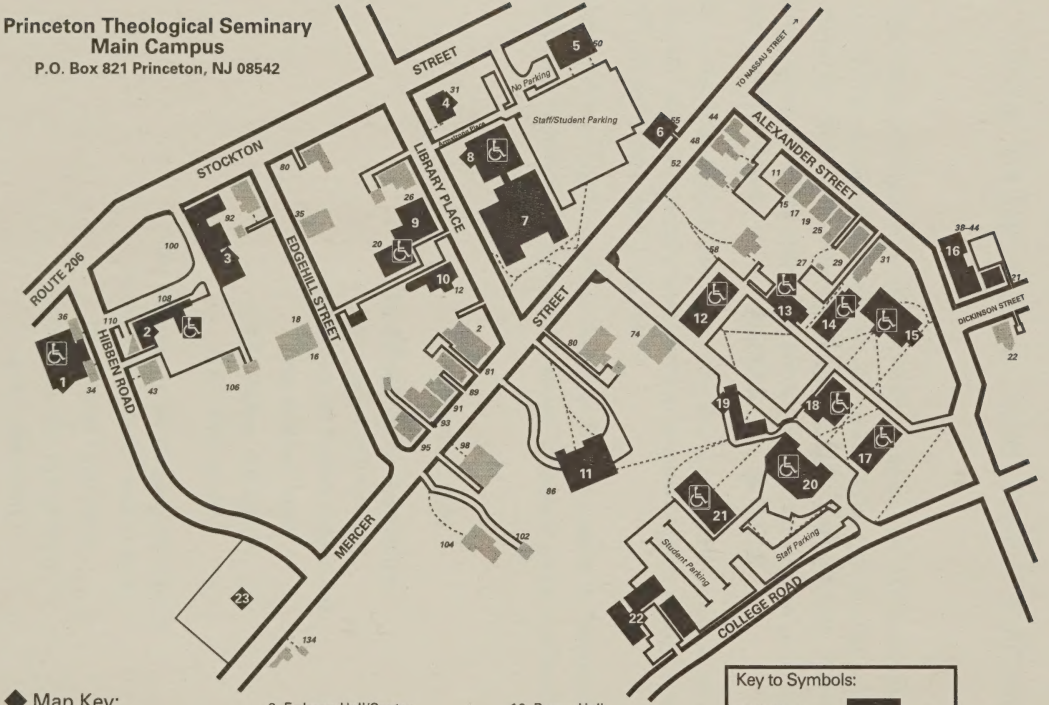
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CATALOGUE

2004 – 2005

ONE HUNDRED AND NINETY-THIRD YEAR
64 MERCER STREET, PRINCETON, NEW JERSEY 08540; (609) 921-8300

Princeton Theological Seminary
Main Campus
P.O. Box 821 Princeton, NJ 08542



Map Key:

1. Whiteley Gymnasium
2. Tennent Hall
3. Roberts Hall
4. Lenox House
5. Ctr. of Theological Inquiry
6. Carriage House
7. Speer Library
8. Luce Library
9. Erdman Hall/Center of Continuing Education
10. Adams House
11. Springdale
12. Alexander Hall
13. Scheide Hall
14. Miller Chapel
15. Stuart Hall
16. Payne Hall
17. Brown Hall
18. Administration Building
19. Hodge Hall
20. Mackay Campus Center
21. Templeton Hall
22. Corporation Yard
23. Athletic Field

Key to Symbols:

Public Street
Private/PTS drive
Walkway
PTS Offices/Classrooms/Dorms
PTS Private Residences
ADA Accessible
Whiteley Gymnasium is not fully accessible.
Numbers in italics represent street numbers.

Contents

Communication with the Seminary 8
Calendar 2004-2005 10
Visiting the Campus 12
Board of Trustees 13
Faculty 16
Administration and Professional Staff 23
Overview 31
- Mission 31
- History 31
- Chapel Worship 34
- Alumni/ae and Seminarians 35
- The Seminary and the Princeton Community 36
- The Campus 36

Masters Level Programs 43
- Application 43
- Admission Requirements for Master of Arts and Master of Divinity Programs 43
- Master of Divinity Program 44
- Accelerated Program in Ministry and Social Work 48
- Master of Divinity/Master of Arts Dual Degree Program 49
- Master of Arts Program 50
- Master of Theology Program 53

Doctor of Ministry Program 56
- Application 56
- Admission Requirements 57
- Program 57

Doctor of Philosophy Program 61
- Admission Requirements 62

Language Requirements 63
Application 65
Program of Study 67
Area I: Biblical Studies 71
Area II: History and Ecumenics 75
Area III: Theology 78
Area IV: Religion and Society 80
Area V: Practical Theology 81
Additional Programs and Requirements 83
National Capital Semester 83
Program for Asian American Theology and Ministry 83
Special Students (Non-Degree) 84
Auditors 84
Unclassified Students 84
Visiting Scholars 85
Doctoral Research Scholars 85
International Students 85
Mid-Year Admissions 86
Teacher Certification 86
Completion of Degree Requirements 87
Rules and Regulations 87
Other Educational Opportunities at the Seminary 88
Center of Continuing Education 88
Institute of Theology 91
Institute for Youth Ministry 91
Summer Session 93
Inter-Institutional Arrangements 94
The Hispanic Theological Initiative 94
The Center of Theological Inquiry 95
Courses of Study 96
Biblical Studies 98
Old Testament 98
New Testament 105
Departmental Faculty 110

History 113
Church History 113
History of Religions 119
Ecumenics 120
Christianity and Society 123
Departmental Faculty 124
Theology 127
Philosophy 127
Doctrinal Theology 128
Christian Ethics 138
Departmental Faculty 142
Practical Theology 145
Christian Education 145
Congregational Ministry 150
Pastoral Care and Specialized Ministries 152
Preaching, Speech Communication in Ministry, and Worship 158
Ph.D. Seminars 162
Departmental Faculty 166
General Requirements 169
Field Education 169
Denominational Polity and Doctrine 171
Preparation for Graduate Teaching 172
Field Education 173
Program 174
Placement Opportunities 175
Student Advisement System 175
Events 176
Opportunities for Specialized Study 177
Special Courses 177
Program for African American Studies in Ministry 178
Women's Studies 178
Worship Studies 179
Mission, Ecumenics, and History of Religions 180
Religion and Society Program 183

The School of Christian Education 185
Master of Arts in Christian Education 185
The Charles G. Reigner Education Reading Room 186
Seminary Resources 187
Library Resources 187
Educational Media 189
Computer Resource Centers 191
Theological Book Agency 191
Child Care 192
Placement Services 193
The Writing Center 193
Fees, Housing, Health Care, and Payments 194
Tuition and Fees for 2004–2005 194
Housing and Meal Plans 197
Health Care 199
Payment of Accounts 200
Refunds 201
Financing Your Seminary Degree Program 202
Institutional Aid for M.Div., M.A., and Dual Degree Candidates 204
PC(U.S.A.) Denominational Aid for M.Div., M.A., and Dual Degree Candidates 205
Th.M. Candidates 205
D.Min. Candidates 206
Ph.D. Candidates 206
Additional Information 207
Awards and Prizes 208
Senior Class Fellowships 208
Prizes and Special Awards 210
Events, Activities, and Publications 220
Student Government 220
Koinonia 220
Special Lectureships 220
Publications 224
Communications/Publications 225

STUDENTS IN THE SEMINARY
Visiting Scholars 228
Degree Candidates 229
Doctor of Philosophy 229
Doctor of Ministry 236
Master of Theology 241
Master of Divinity 244
Extended Master of Divinity/Master of Arts 262
Master of Arts 263
Special Students 264
Second Professional Level 264
First Professional Level 264
Unclassified Students 265
Representations 266
Colleges 266
Seminaries 270
States and Territories 272
Countries 272
Summary of Students 273
Degrees Conferred in 2004 274
Masters of Arts 274
Masters of Divinity 274
Masters of Theology 275
Doctors of Ministry 276
Doctors of Philosophy 276
Awards in 2004 277
Index 281
Gifts and Bequests Inside Back Cover

Communication with the Seminary

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Communication with the Seminary will be facilitated if initial correspondence is addressed to the officers named below. The telephone numbers listed provide direct access to those offices.

General Matters and Trustee Affairs: *President* 497-7800

Faculty Personnel: *Dean of Academic Affairs* 497-7815; FAX 497-7819

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Admission to D.Min. Program: *Director of D.Min. Studies* 497-7875

Admission to Other Study Programs: *Director of Admissions and Financial Aid* 497-7805; FAX 497-7870

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Transcripts: *Registrar* 497-7820; FAX 683-0741

Business Affairs and Payment of Bills: *Vice President for Business Affairs* 497-7705; FAX 497-7709

Field Education Positions: *Director of Field Education* 497-7970

Student Housing: *Director of Housing and Auxiliary Services* 497-7730; FAX 497-7723

Capital Funds, Gifts, and Bequests: *Vice President for Seminary Relations* 497-7750

Alumni/ae Services: *Director of Alumni/ae Relations* 497-7756

Placement Services

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Ph.D. candidates: *Director of Ph.D. Studies* 497-7818; FAX 497-7819

Public Relations: *Director of Communications/Publications* 497-7760

Visits to the Campus

By prospective master's candidates: *Director of Vocations* 688-1940; FAX 497-7870

By prospective Ph.D. candidates: *Director of Ph.D. Studies* 497-7818; FAX 497-7819

Seminary offices are open from 8:30 until 12:30 and 1:30 until 4:30, Monday through Friday.

Calendar 2004–2005

2004			
Sept. 3	Friday		Summer session ends.
Sept. 10	Friday		Orientation program begins.
Sept. 14	Tuesday	8:00 p.m.	Opening convocation.
Sept. 15	Wednesday	8:00 a.m.	Autumn classes begin.
		10:00 a.m.	Opening Communion Service.
Sept. 17	Friday		Presbyterian ordination exams.
Sept. 18	Saturday		Presbyterian ordination exams.
Sept. 28	Tuesday	4:30 p.m.	Deadline for changing fall courses without petition.
Sept. 29	Wednesday	2:30 p.m.	Postponed and reexaminations.
		4:30 p.m.	Deadline for 80% refunds.
Oct. 19	Tuesday	4:30 p.m.	Deadline for 50% refunds.
Oct. 22	Friday	5:20 p.m.	Autumn reading period begins.
Nov. 1	Monday	8:00 a.m.	Classes resume.
Nov. 23	Tuesday	5:20 p.m.	Thanksgiving recess begins.
Nov. 29	Monday	8:00 a.m.	Classes resume.
Dec. 1	Wednesday	9:00 a.m.	Spring pre-registration begins.
Dec. 3	Friday	4:30 p.m.	Spring pre-registration ends.
Dec. 17	Friday	5:20 p.m.	Fall semester classes end; Christmas recess begins.

2005			
Jan. 3	Monday	8:00 a.m.	Reading period begins.
Jan. 8	Saturday	9:00 a.m.	Final examinations begin.
Jan. 15	Saturday	5:30 p.m.	Examinations and semester end. Intersemester recess begins.
Jan. 17	Monday		M.L. King Jr. Day
Jan. 24	Monday	8:00 a.m.	Spring classes begin.
		10:00 a.m.	Opening Communion Service.
Feb. 4	Friday		Presbyterian Bible examination.
		4:30 p.m.	Deadline for changing spring classes without petition.
Feb. 5	Saturday	9:00 a.m.	Postponed and reexaminations.
Feb. 7	Monday	4:30 p.m.	Deadline for 80% refunds.
Feb. 18	Friday		Presbyterian ordination examinations.
Feb. 19	Saturday		Presbyterian ordination examinations.
Feb. 25	Friday	4:30 p.m.	Deadline for 50% refunds.
Mar. 4	Friday	5:20 p.m.	Spring reading period begins.
Mar. 14	Monday	8:00 a.m.	Classes resume.
Mar. 25	Friday		Good Friday Convocations; classes suspended.
Apr. 22	Friday	5:20 p.m.	Spring semester classes end. Reading period begins.
Apr. 28	Thursday	9:00 a.m.	Fall pre-registration begins.
Apr. 29	Friday	4:30 p.m.	Fall pre-registration ends.
Apr. 30	Saturday	9:00 a.m.	Final examinations begin.
May 2	Monday	12:00 noon	Deadline for papers by candidates for 2005 graduation.
May 7	Saturday	5:30 p.m.	Final examinations and spring semester end.
May 13	Friday	3:00 p.m.	Baccalaureate service.
May 14	Saturday	5:00 p.m.	Commencement exercises.

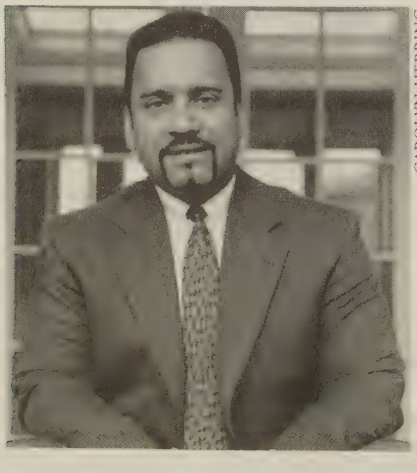
Visiting the Campus

Prospective masters' level students are encouraged to visit the Seminary campus at their convenience. *Arrangements made in advance with the Office of Vocations* will facilitate opportunities during such visits for personal interviews with members of the Seminary staff, attendance at classes, and informal discussion with Seminary students. Visiting prospective students can be provided meals and lodging as our guests.

Such visits, though not a required procedure for admission, provide opportunity for an application interview and in other ways prove to be helpful to both students and admissions personnel. Visits may be scheduled throughout the year, but are most beneficial during times when classes are in session.

The Princeton Seminars occur seven times each academic year. These three-and-one-half-day weekend events provide Master of Divinity and/or Master of Arts prospective students who reside out of state the occasion to visit the campus for theological exploration and vocational discernment. Please contact the Office of Vocations if you wish further information.

Prospective Ph.D. students are welcome to visit during the periods October–mid-December and late March–mid-May. Arrangements should be made in advance through the Office of Ph.D. Studies to facilitate appointments with appropriate faculty members.



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Vice President for Business Affairs and Treasurer

Barry Lee Gruver, B.S.
Controller

Theresa Rita Williams
Bursar

James Fulton Morgan, B.B.A.
Accounting Manager

Sandra Jane Maley
Director of Human Resources

German Martinez Jr.
Director of Facilities

Stephen Cardone, M.A.
Director of Housing and Auxiliary Services

Sarah Martha Parker, Th.M.
Manager, Theological Book Agency

Sharon Dian Wisdom, B.S.
Childcare Director, Carol Gray Dupree Center for Children

Judith Wyckoff Heagstedt, M.A.
Vice President for Investment Management and Chief Investment Officer

Brenda Gale Lucadano, B.D.
Investment Specialist

Adrian Backus, J.D., M.Div.
Vice President for Information Technology

William Robert French Jr.
Director of Telecommunications, Network, and Support Services

James Paul Priga
Programmer/Analyst

Joicy Becker-Richards, M.Div.
Director of Educational Media

Michael William Merz
Webmaster

Nina Faith Rogers
Web Developer

Jeffrey Vinson O'Grady, M.Div.
Dean of Student Affairs

Matthew Richard Spina, A.B.
Director of Admissions and Financial Aid

Michael David Livio, B.S.
Assistant for Admissions and Financial Aid

Victor Aloyo Jr., M.Div.
Director of Vocations

Catherine Cook Davis, M.Div.
Director of Student Relations and Senior Placement

John Josef Maximilian O'Brien-Prager, J.D., M.Div.
Director of Professional Studies

Nancy Schongalla-Bowman, M.A., M.Div.
Director of Student Counseling



Stephen Dominic Crocco, M.L.S., Ph.D.
James Lenox Librarian

Julie Eng Dawson, M.L.S.
Associate Librarian, Systems/Technical Services

Robert Benedetto, M.L.S.
Director of Special Collections

Clifford Blake Anderson, M.Div.
Curator of Reformed Research Collections

Michael John Paulus Jr., M.Div., M.L.I.S.
Technical Services Librarian, Special Collections

Donald McKinley Vorp, M.Div.
Collection Development Librarian

Katherine Anel Skrebutenas, M.L.S.
Reference Librarian

Sarita Dawson Ravinder, Th.M., M.L.S.
Christian Education Librarian

Christine Schwartz, M.Div., M.L.S.
Head Cataloger

Daniel King McKeon, M.Div., M.L.S.
Cataloger

Hyo Eun Ko, M.Div., M.L.S.
Catalog Librarian



Joyce Cummings Tucker, M.Div., D.D.(Hon.)
Dean of Continuing Education and Liaison with the Hispanic Theological Initiative

David Henry Wall, M.A.
Program Coordinator for Continuing Education

Betty Jeanne Katen-Narvell, M.B.A.
Project Coordinator for Congregational Nurture

Mary Grace Royal, M.A.
Operations Coordinator, Center of Continuing Education

Sharon Lynn Kozlowski, B.S.
Conference Coordinator

OFFICERS EMERITI/AE

Thomas William Gillespie, Ph.D., D.D.(Hon.), Th.D.(Hon.), D.Th.(Hon.), D.Phil.(Hon.), L.H.D.(Hon.)
President Emeritus

James Franklin Armstrong, Ph.D.
James Lenox Librarian Emeritus

Frederick Walter Cassell, D.Min.
Vice President for Seminary Relations Emeritus

Jack Cooper, Ph.D.
Director of Continuing Education Emeritus

Virginia J. Damon
Assistant Director of Speech Emerita

Dean Edwin Foose, D.Min.
Director of Alumni/ae Relations and Placement Emeritus

Freda Ann Gardner, M.R.E., D.D.(Hon.)
Director of the School of Christian Education Emerita

Richard Lynn Gronhovd, M.Div.
Director of Church Relations and Alumni/ae Giving Emeritus

William Owen Harris, Th.M., M.L.S.
Librarian for Archives and Special Collections Emeritus

Chase Sanborn Hunt, M.Div.
Director of Planned Giving Emeritus

James Sheppard Irvine, M.L.S., Ph.D.
Associate Seminary Librarian, Head of Technical Services Emeritus

Frederick Ferdinand Lansill, A.B.
Vice President for Financial Affairs and Treasurer Emeritus

Conrad Harry Massa, Ph.D., H.D.(Hon.)
Dean of Academic Affairs Emeritus

Stanley McKaig
Superintendent of Grounds and Buildings Emeritus

Ellen Lundvall Myers, B.A.
Assistant for Academic Affairs Emerita

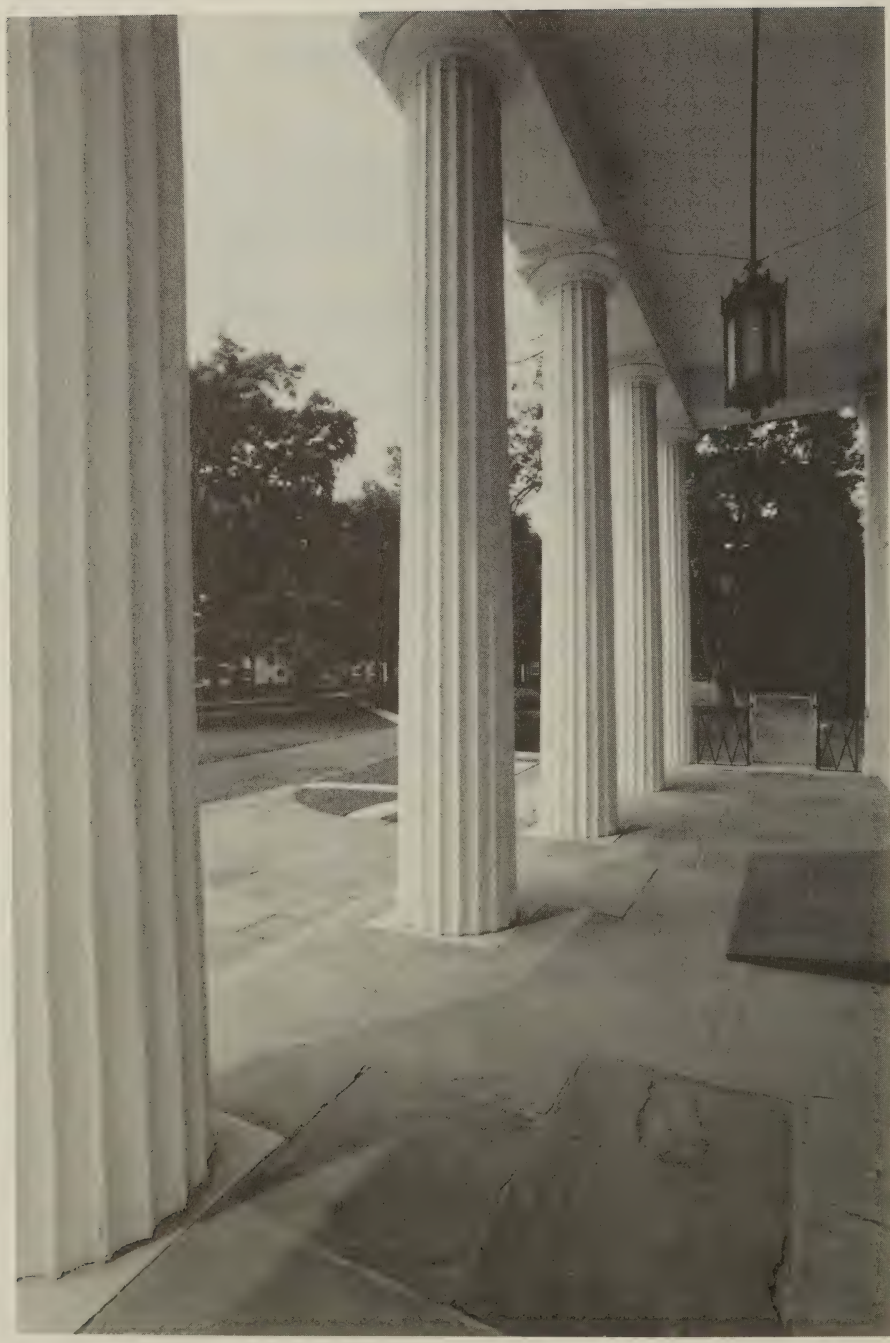
Carolyn Durham Nicholson, M.Div.
Dean of Student Affairs Emerita

David Norman Poinsett, M.A.
Director of Facilities Emeritus

Robert Elwood Sanders, M.Div.
Pastor to the Seminary Emeritus

Kathleen Vogen
Assistant for Christian Education Emerita

Wayne Rodney Whitelock, Ed.D.
Director of Educational Communications and Technology Emeritus



Overview

MISSION

Princeton Theological Seminary prepares women and men to serve Jesus Christ in ministries marked by faith, integrity, scholarship, competence, compassion, and joy, equipping them for leadership worldwide in congregations and the larger church, in classrooms and the academy, and in the public arena.

A professional and graduate school of the Presbyterian Church (U.S.A.), the Seminary stands within the Reformed tradition, affirming the sovereignty of the triune God over all creation, the gospel of Jesus Christ as God's saving word for all people, the renewing power of the word and Spirit in all of life, and the unity of Christ's servant church throughout the world. This tradition shapes the instruction, research, practical training, and continuing education provided by the Seminary, as well as the theological scholarship it promotes.

In response to Christ's call for the unity of the church, the Seminary embraces in its life and work a rich racial and ethnic diversity and the breadth of communions represented in the worldwide church. In response to the transforming work of the Holy Spirit, the Seminary offers its theological scholarship in service to God's renewal of the church's life and mission. In response to God's sovereign claim over all creation, the Seminary seeks to engage Christian faith with intellectual, political, and economic life in pursuit of truth, justice, compassion, and peace.

To these ends, the Seminary provides a residential community of worship and learning where a sense of calling is tested and defined, where Scripture and the Christian tradition are appropriated critically, where faith and intellect mature and life-long friendships begin, and where habits of discipleship are so nourished that members of the community may learn to proclaim with conviction, courage, wisdom, and love the good news that Jesus Christ is Lord.

HISTORY

The establishment of The Theological Seminary at Princeton by the General Assembly of the Presbyterian Church in 1812 marked a turning point in American theological education. Within the last quarter of the eighteenth century, all

learning was of a piece and could be adequately taught and studied in the schools and colleges, nearly all of which were church-initiated. General education was also the context for professional studies in divinity, medicine, and the law. In the first quarter of the nineteenth century, professional training became disengaged from the college curriculum, medical and law schools were established, and seventeen divinity schools and seminaries came into existence.

On the threshold of the nineteenth century, powerful elements in American life, both secular and religious, were forcing some radical changes in the older, more unitive education and intellectual climate. The emergence of scientific studies, the expansion of the college curriculum, new economic and social responsibilities associated with democratic government, industrial development in the East and geographical movement toward the West—all such factors required the churches to reconsider their own mission and message.

There were also intramural conflicts within the churches. As the denominations multiplied, they became more self-conscious, polemical, and defensive. Local "parsons" found they were not always the undisputed intellectual "persons" in the community. The western migration created a sudden demand for ministers that could not be met under the old training programs, and the rough and ready people on the frontier were less exacting in their requirements for an educated ministry. Religious and theological tides in the meantime were running between deistical, rational influences and pietistic, revivalistic enthusiasm.

The plan to establish a theological seminary at Princeton was in the interests of advancing and extending the theological curriculum. It was not, as has sometimes been intimated, a sectarian withdrawal from secular university life. The educational intention was to go beyond the liberal arts course by setting up a postgraduate, professional school in theology. The plan met with enthusiastic approval on the part of authorities at the College of New Jersey, later to become Princeton University, for they were coming to see that specialized training in theology required more attention than they could give.

With fewer than a dozen students, Archibald Alexander was the only Seminary professor in 1812. He was joined the following year by a second professor, Samuel Miller, who came to Princeton from the pastorate of the Wall Street Church in New York. Though the faculty of the Seminary was as big (or as small) as at the College, it was a venture of faith bordering on the foolhardy to lay elaborate plans for the future.

To read back over the wording of the original "Design of the Seminary" is to perceive the early growth of the modern development in theological education in America—though the Princeton innovators were not at all thinking of breaking new ground except in the literal sense. They were prophetic enough, however, and among other things the "Design" noted that the purpose of the Seminary was

> to unite in those who shall sustain the ministerial office, religion and literature; that piety of the heart, which is the fruit only of the renewing and sanctifying grace of God, with solid learning; believing that religion without learning, or learning without religion, in the ministers of the gospel, must ultimately prove injurious to the church.

The dialectic suggested in the juxtaposition of piety and learning deserves some comment. It is an apt text for expounding the peculiar genius of Princeton Seminary and its view of theological education. The piety side of the formula stems from the accent on personal salvation, the experience of repentance and forgiveness, the Christian life of faith, justification, and sanctification, the reality of new selfhood in Jesus Christ, all of which can be traced to the roots of American religion, whether of the Puritan, Calvinist, Lutheran, Quaker, Wesleyan, or "left-wing" Reformation traditions. So it was that Princeton Seminary, as was true of most other divinity schools, deliberately defined itself as a school of "that piety of the heart," a training center for church leaders of all sorts, which specialized in preaching, the cure of souls, evangelism, and missions. To be sure, there were many at Princeton unsympathetic with much of the methodology of the new pietism and revivalism; but regarding the religious goals interpreted as personal salvation, "the fruit only of the renewing and sanctifying grace of God," there was unanimity between thumping revivalists and proper Princetonians.

The other side of the piety-learning formula was equally important for the founders of the Seminary. The new institution was never described as a Protestant monastery or retreat, a place distinguished mainly for prayer and meditation. It was to be a school with teachers and students, library and books, ideas of the mind as well as convictions of the heart, all in the service of "solid learning." The Reformed tradition, to which Princeton Seminary was and is committed, has always magnified the intellectual integrity of the faith. Theology has been a highly respected word on the campus. Systems and structures of thought, reflection on the meaning and application of the faith, clarity of expression, and precision of definition—these are recognized norms for theological thinking.

The Seminary has been served by a remarkable succession of eminent Presidents. Francis Landey Patton (1902–1913) came to the Seminary after serving as President of Princeton University. J. Ross Stevenson (1914–1936) guided the Seminary through some turbulent years and expanded the institution's vision and program. John A. Mackay (1936–1959) strengthened the faculty, enlarged the campus, and created a new ecumenical era for theological education. James I. McCord (1959–1983), whose presidency saw the institution of the first center of continuing education at a theological seminary, the establishment of full endowment for twenty-six faculty chairs, and the construction or renovation

of major campus residences and academic facilities, gave leadership to both the national and world church through denominational and ecumenical councils.

Thomas W. Gillespie (1983–2004), a pastor-scholar, gave leadership to the Presbyterian Church (U.S.A.) nationally through its Committee on Theological Education. He made faculty development and increasing the diversity of the seminary community priorities, added significantly to the number of endowed chairs, effected a partnership between the Seminary and the Center of Theological Inquiry in Princeton, led in a major building program of renovations and new construction, and oversaw the founding of major new Seminary programs, including the Institute for Youth Ministry, the Center for Barth Studies, the Abraham Kuyper Center for Public Theology, and the Joe R. Engle Institute of Preaching.

Iain R. Torrance became the Seminary's sixth president in 2004. A native of Scotland, he previously served in a Northmavine parish church in the Shetland Islands, at the far northern tip of Scotland. His pastoral experience included service as chaplain in Sctoland to Her Majesty, the queen of the United Kingdom, and as a chaplain to Britain's armed forces. He taught at the Queen's College, Birmingham, and the University of Birmingham, England, and went on to join the faculty of Aberdeen University, where he was professor of patristics and Christian ethics, and, beginning in 2001, Dean of the Faculty of Arts and Divinity. As moderator of the General Assembly of the Church of Scotland from May 2003 to May 2004, he traveled throughout the church, including trips to Iraq and China. He is interested in ecumenics and is a member of the international dialogue between the World Alliance and Reformed Churches and the Orthodox Church.

Affiliated from the beginning with the Presbyterian Church and the wider Reformed tradition, Princeton Theological Seminary is today a denominational school with an ecumenical, interdenominational, and worldwide constituency. This is reflected in the faculty, in the curriculum of studies, and in the student body.

CHAPEL WORSHIP

"Christian worship joyfully ascribes all praise and honor, glory and power to the triune God. In worship the people of God acknowledge God present in the world and in their lives. . . . In worship the faithful offer themselves to God and are equipped for God's service in the world" (PCU.S.A. Book of Order, W-1.1000).

Miller Chapel, named in honor of the Seminary's second faculty member, Dr. Samuel Miller, was built in 1834 adjacent to Alexander Hall. On the eve of

its centennial (1933) it was remodeled and relocated to its present site on the quadrangle of the main campus. There its prominence attests to the centrality of corporate worship in the life and programs of the Seminary.

The Chapel is under the jurisdiction of the faculty and the supervision of the Minister of the Chapel. Services, which are conducted Monday through Friday during the academic year, as well as on special liturgical occasions, are guided by the *Directory for Worship* of the Presbyterian Church (U.S.A.). Chapel leaders from other denominations lead worship in accordance with their respective traditions.

By authorization of the General assembly of the Presbyterian Church (U.S.A.), the President of the Seminary approves annually the regular celebration of the Lord's Supper. The Table of the Lord is open to all baptized members of Christ's church, regardless of their particular ecclesial affiliations, in accordance with the provisions of the *Directory for Worship.*

Student attendance at chapel services is not required, but regular participation in corporate worship is strongly encouraged by the Faculty.

ALUMNI/AE AND SEMINARIANS

Since its founding in 1812, Princeton Seminary has graduated 21,941 men and women. Women now compose 47% of the students preparing for a variety of forms of ministry. Graduates presently serve congregational, educational, and other public ministries throughout the nation, with alumni/ae represented in every state. More than 1,060 Princeton Seminary alumni/ae serve the church in 87 foreign countries.

Throughout the Seminary's history, students have come to Princeton from diverse undergraduate colleges and universities, as well as from the graduate programs of many other theological schools. Being rooted in the Reformed tradition, Princeton has always maintained close ties with its parent denomination, the Presbyterian Church (U.S.A.). The Reformed tradition includes a commitment to ecumenical dialogue, so Princeton has also welcomed students from other Protestant denominations, as well as from the Roman Catholic and Eastern Orthodox churches. Each year the student body also includes men and women from the world church, with a large number of international students registered in various degree programs. The dialogue and exchange between North American students and their colleagues from overseas is an invaluable part of theological education for both.

Alumni/ae Association

The Alumni/ae Association is coordinated by the Alumni/ae Association Executive Council (AAEC), composed of elected representatives plus at-large members nominated by the Council and appointed by the president. The AAEC serves as a resource for alumni/ae gatherings, recruitment, placement, advocacy, and support.

THE SEMINARY AND THE PRINCETON COMMUNITY

Princeton is an academic, research, business and residential community located midway between New York and Philadelphia. Rich in history, the town was already on the map in colonial times and was the site of the Battle of Princeton during the American Revolution. Princeton has been home to many distinguished statesmen and thinkers. Aaron Burr, Jonathan Edwards, and Grover Cleveland lie buried in the Princeton cemetery. Princeton University began as The College of New Jersey in 1746 and several decades later Woodrow Wilson became its president and then went on to the White House. Albert Einstein, too, strolled the streets of the town from his home on Mercer Street, just below the Seminary, to his office at the Institute for Advanced Study.

The Princeton of today is much changed from its colonial past. The University still stands at the center of the community, but several other academic institutions known for excellence in their fields have joined it—the Westminster Choir College of Rider University, the Institute for Advanced Study, the Center for Theological Inquiry, and, of course, the Seminary. These schools continue to lend a quiet atmosphere of learning to the heart of the community, while around its perimeter a growing number of corporate centers and research laboratories thrive.

Still in essence a small town, Princeton has an uncommon breadth of cultural and educational resources. Residents and students alike have access to libraries, museums, churches, theaters, concerts, athletic events, and public lectures in the immediate vicinity, as well as the unequaled resources of New York and Philadelphia, each only a short distance by train or car.

THE CAMPUS

The Seminary campus, which is located on a major battlefield of the Revolutionary War, covers more than thirty acres. The heart of the campus is the grassy quad around which the chapel, several classroom buildings and dormitories, and the administration building are located. Other facilities include a

library complex, a student center, a speech and television studio, a continuing education center, additional dormitories, an apartment complex, a child care center, a gym, an athletic field, and a swimming pool. The Seminary also owns many houses adjoining the campus that are the homes of faculty and administrative staff.

With reference to the map on page 2, most of the following buildings may be easily located.

MILLER CHAPEL — The chapel, the second building on the campus, was built in 1834 by Charles Steadman, a local architect and builder of repute, and named for Samuel Miller, the second professor at the Seminary. Originally located beside Alexander Hall, it was moved in 1933 to the center of the campus and its interior extensively renewed. During 1999–2000 the interior of the chapel was again renovated in an effort to restore its original liturgical heritage. At this time a magnificent tracker organ was built for the chapel as a gift from Mr. and Mrs. Joe R. Engle. Through the chapel's doors have passed generations of students for prayer and praise, for communion and meditation, for reflection and inspiration, for preaching and instruction. Here the Seminary's work and study is centered in the worship of God.

THE SEMINARY LIBRARIES — Opened respectively in 1957 and 1994, the Robert E. Speer Library and the Henry Luce III Library together house the main research and instructional collection of the Seminary. The earlier structure, named for a great missionary statesman and member of the class of 1893, contains circulation and reference facilities, most of the library offices, a major portion of the Library of Congress classed material, accommodations for over 200 readers, and several rooms for classes and general meetings. The newer building, named in honor of a distinguished trustee of the Seminary, contains the Seminary's extensive collection of rare books and manuscripts, which are housed in the William H. Scheide Center. Also in Luce Library are an innovative center for the rapidly growing collection of computerized resources and a two-floor Ph.D. suite with private studies and common rooms for Ph.D. candidates. The Seminary's James F. Armstrong Assembly Room, an exhibit hall, and a large reading room are also housed in Luce Library.

SCHEIDE HALL — Dedicated in 2000, Scheide Hall houses the Seminary's Minister of the Chapel, organist and choir director, and the pastoral counseling center. The second floor contains the rehearsal room for the Seminary choirs. Scheide Hall is named in honor of William H. and Gertrude Scheide, long-time Princeton neighbors and generous benefactors of the Seminary. Mr. Scheide and his father, John H. Scheide, have both served as Seminary trustees. The

building was designed by the Princeton firm of Ford, Farewell, Mills and Gatsch.

STUART HALL — The architect of Stuart Hall could have had in mind the hymn "A Mighty Fortress" when he designed the massive and imposing walls and turrets. Constructed in 1876, a gift of Robert L. and Alexander Stuart of New York City, its lecture rooms have been the forum for decades for the sharing of knowledge and wisdom between professor and student. Completely renovated in 1986 and 1987 to provide accessibility to and to enhance and expand its lecture halls and seminar rooms, Stuart Hall now contains seventeen classrooms which are equipped with state-of-the-art educational media facilities and improved lighting and acoustics. Stuart Hall also contains a computer resource center and a lounge (with locker facilities) for off-campus students.

ALEXANDER HALL — Originally called the "Old Seminary" and later renamed for Archibald Alexander, the first professor, who taught and worked within its walls until 1851, the building initially housed students, the library, the chapel, classrooms, and a refectory. Constructed in 1815 and still architecturally the heart of the campus, it was extensively renovated in the summer of 1978 and is now a dormitory consisting largely of single rooms. Central air conditioning and a sprinkler system were installed during the summer of 2002.

BROWN HALL — The gift of Mrs. George Brown of Baltimore, this structure was opened in 1865 as a men's dormitory. A host of students have lived here, coming from cities and small towns, from east and west coasts, and from six continents. Brown Hall, which accommodates about 100 students, has recently been renovated with the addition of central air conditioning and cable and Internet access. The exterior renovation of the building, which was completed in 1994, was awarded first prize by the New Jersey Historical Commission for excellence in historical preservation.

HODGE HALL — Completed in 1893, this building was given by Mrs. Robert L. Stuart of New York and named for the Seminary's distinguished third professor, Charles Hodge. The L-shaped plan permits each room to receive sunlight during some part of each day. Originally a dormitory for men, it was later renovated to house women and married couples as well. The building was remodeled in the summer of 1980, providing facilities for about seventy students in single rooms and three-room suites. Remodeling of first-floor administrative offices in the summer of 1989 resulted in offices for fifteen faculty members and three faculty secretaries.

TENNENT HALL — One of several buildings purchased in 1943 to provide a much-needed center for the School of Christian Education, Tennent Hall is named for William Tennent, who in 1726 founded the Log College, forerunner

of Princeton University. In addition, there is here the name of Tennent College of Christian Education in Philadelphia, which assigned its assets in trust to the Seminary for the conduct of instruction in the field of Christian education on the graduate level. The first dormitory for women on the Seminary campus, Tennent Hall was thoroughly renovated in the summer of 1982 to house the Christian education offices, several faculty studies, and two floors of apartments for married students.

ROBERTS HALL — This complex of three wings, acquired in 1943 and totally renovated in the summer of 1983, contains apartments of varying size to accommodate married students who prefer to live within walking distance of the main campus of the Seminary. Facilities for the International Students' Association are located on the lower level. The building was rededicated in honor of Edward Howell Roberts, former dean and professor of preaching, who was an inspiration to ministerial candidates for over two decades.

PAYNE HALL — This hall for the housing of visiting scholars and missionaries on furlough was given in 1922 by Mr. and Mrs. Calvin N. Payne of Titusville, Pennsylvania. The building contains twelve fully furnished apartments, and was extensively renovated in the summer of 2000.

THE WHITELEY GYMNASIUM — The gymnasium, purchased as a part of the Stockton Street complex, is named for Mrs. George H. Whiteley of York, Pennsylvania, who bequeathed a sum of money for a gymnasium originally designed to be part of a student center building. Facilities include courts for basketball, squash, handball, racquetball, and a weight room.

ADMINISTRATION BUILDING — Designed by Philadelphia architect John Notman and completed in 1847, this building originally housed the refectory, the steward's quarters, and the infirmary. In 1910, it was converted into a gymnasium. In 1945, it was renovated and made into an administration building. A large wing was added in 1981 to provide additional administrative space. Today, the building holds, among others, the offices of the president and the academic dean, as well as the campus mail room.

JOHN ALEXANDER MACKAY CAMPUS CENTER — Completed in 1952, the Campus Center provides a place for many Seminary activities. Facilities which had been scattered in a number of eating clubs were replaced by one dining center. The building contains two dining rooms and a kitchen (completely renovated in the summer of 1992), a large auditorium with a stage, lounges, meeting rooms, faculty offices, the student government office, the Women's Center, and the book store. Dedicated to the memory and witness of John Alexander Mackay, the third president of the Seminary, the building envisions "the creation on the

campus of a Christian community whose members, drawn from diverse lands and churches, shall serve in all the world the one church which is Christ's body."

CARRIAGE HOUSE — This building, situated a few hundred feet from the Seminary library complex, was purchased by the Seminary in 1965. It contains faculty and administrative offices.

ERDMAN HALL — In loving memory of Dr. and Mrs. Charles Erdman, alumni/ae and friends raised more than a million dollars to erect a dormitory, dedicated in 1981, on the site of their home, thus remembering their gracious hospitality. Dr. Erdman was a member of the class of 1891 and a member of the faculty from 1905 to 1936. One section of the building was a dormitory for men and women, with the other section providing residential quarters for the Center of Continuing Education. The building was totally renovated and enlarged in 1998 to serve as the Center of Continuing Education.

ADAMS HOUSE — Located across Library Place from Speer Library, the building that was once a private residence and for many years housed the Center of Continuing Education prior to its move to Erdman Hall in 1998 has been named in memory of former Dean Arthur M. Adams. Dean Adams was instrumental in the founding of the Center and supervised its program. Many people, both clergy and lay, participated in seminars and individual study programs here annually. Adams House now serves as a hospitality house and the home of the Hispanic Theological Initiative (HTI).

LENOX HOUSE — This stately residential structure on the corner of Stockton Street and Library Place was given to the Seminary by James Lenox of New York in 1875 as a faculty home. It was designed by the prominent architect Robert Morris Hunt. Mr. Lenox also gave land on which the library stands and built two previous library buildings there as well. Lenox House has also been used as an accommodation for unmarried students and as a temporary location for the Seminary's speech and media facilities. Since 1989, it has housed several faculty research projects and faculty offices.

TEMPLETON HALL — Named in honor of Sir John Templeton, who served the Seminary for 37 years as trustee and financial advisor, and his wife, Lady Templeton, this facility was completed in February 1989. Templeton Hall houses speech and preaching classrooms and offices, state-of-the-art recording and television studios, a sophisticated media center, and administrative offices.



Templeton Hall — Completed 1989

The map of the West Windsor campus found on page 284 shows family and single student apartment housing, as well as other facilities for use by all students.

CHARLOTTE RACHEL WILSON APARTMENTS — Located on the West Windsor campus about four miles south of the main campus, the Charlotte Rachel Wilson Apartments, were named in memory of the mother of a beloved friend of the Seminary, Mrs. Charles T. Newcombe. Her generous legacy lifted the mortgage from this very useful property which includes twenty-five two-story buildings, each containing eight apartments, one and two bedroom units. They are available to married students with or without children or to single parents with dependents.

WITHERSPOON APARTMENTS — The Witherspoon Apartments, named in honor of J. Houston Witherspoon, a Presbyterian layman from St. Louis, Missouri, and a long-time friend of and generous donor to the Seminary, opened in early 1998. The apartments are located on Emmons Drive across from the Charlotte Newcombe Center on the West Windsor campus. Designed for the growing number of single "second-career" students at Princeton, the building houses fifty students in thirty one-bedroom and ten two-bedroom apartments.

CHARLOTTE NEWCOMBE CENTER — Completed in the summer of 1982, the Charlotte Newcombe Center is located on Emmons Drive of the Seminary's West Windsor campus. The building contains a multi-purpose/lounge area, a computer resource center, and a day care center.

CAROL GRAY DUPREE CENTER FOR CHILDREN — Located in the Charlotte Newcombe Center on Emmons Drive on the West Windsor campus, the Carol Gray Dupree Center for Children opened in fall 1995. Licensed by the state of New Jersey, the center offers full- and half-day programs, September through mid-June. and a summer session from mid-June through mid-August. The center serves children, ages 6 months through pre-kindergarten, of students, staff, faculty, and administrators, and of visitors to the Center of Continuing Education.

SEMINARY POOL — Opened in the spring of 1991, this year-round swimming pool facility contains a heated 30' x 75' pool and an adjacent shower/locker room. Located on the West Windsor campus, it is available to all members of the Seminary community.

Masters Level Programs

APPLICATION

A student desiring to enter the Seminary must file a formal admissions application, a copy of which will be sent upon request or which can be accessed through the PTS home page on the World Wide Web at http://www.ptsem.edu. Prospective students may apply either via a paper application or online for the following PTS degree programs: Master of Divinity (M.Div.), Master of Divinity/Master of Arts (Dual), Master of Arts (M.A.), and Master of Theology (Th.M.). A nonrefundable fee of $50.00 will be required for applications submitted via the internet. Applications submitted via paper (regular mail) will require a nonrefundable $70.00 fee.

Princeton Seminary does not discriminate on the basis of race, color, ancestry, sex, age, marital status, national or ethnic origin, or disability in its admissions policies.

ADMISSION REQUIREMENTS FOR MASTER OF ARTS AND MASTER OF DIVINITY PROGRAMS

It is recommended that the candidate's baccalaureate preparation include at least sixty semester hours, or twenty semester courses, in such liberal arts studies as English, philosophy, literature, history, and ancient and modern languages, together with some work in the natural and human sciences, especially psychology and sociology.

Among items specified on the application form, an applicant for the M.Div., M.A. or M.Div./M.A. degree program must furnish a letter of evaluation and endorsement from the minister or governing body of the church with which he or she is affiliated. In addition, an applicant must submit three additional letters of reference from persons in a position to assess his or her qualifications for seminary study. *Where possible, at least one of those references should be from a professor or teacher with whom the applicant has studied.* It is expected that M.Div. and M.Div./M.A. applicants shall be certified as ministerial candidates by the responsible governing body of their denomination, or are making normal

progress toward such certification. In addition, the candidate must supply a transcript of all college or university work pursued to date. When possible, this is to be supplemented by the Confidential Report of Academic Standing. If an applicant has not yet completed the baccalaureate program and is accepted for admission to the Seminary, a supplementary transcript must be provided indicating the awarding of a baccalaureate degree by an accredited college or university. Matriculation in the Seminary cannot be effected until this supplementary record has been received.

An interview before February 1 is strongly recommended. It is arranged through the Office of Vocations. It may take place on campus with a member of the faculty or staff or at a location near the applicant's home with an alumnus/a who lives in the area. Interviews with an alumnus/a must be scheduled through the Office of Vocations before February 1 for those who desire consideration for the following academic year. On occasion, an interview may be required by the Admissions Committee.

Admissions decisions are made on a rolling basis beginning in October. Applications may be submitted online via our website or via our paper form. Applicants for master's level programs must submit all required materials according to the following deadlines for consideration to begin the following fall term:

International Th.M., MA senior, and non degree applicants	January 3rd
Domestic M.Div.,M.A., and M.Div./M.A. applicants	February 1st
Domestic Th.M. and non-degree applicants	May 1st

Applications received after these deadline dates will be considered on a space-available basis.

All questions regarding admissions requirements or applications procedures should be directed to the Office of Admissions and Financial Aid by calling 800-622-6767, extension 7805.

MASTER OF DIVINITY PROGRAM

The program of study set forth for the Master of Divinity (M.Div.) degree is designed to prepare students for the parish ministry, for graduate study in theology and related disciplines, for various types of chaplaincy, for mission work at home and abroad, and for other forms of church vocation. The curriculum is planned to provide the flexibility and independence consonant with a broad theological foundation. Please note that Princeton Theological Seminary encourages international students to earn their Master of Divinity degrees in their home countries; thus, international students are not normally admitted to the M.Div. program.

Advance Placement

A student who has taken part of the theological course in a program conducted by a school accredited by the Association of Theological Schools in the United States and Canada, and who desires to be admitted with advanced standing should indicate that fact at the time of application. Upon being informed of his/her admission to Princeton Seminary, the student shall:

1. provide a letter certifying good standing in the institution in which he or she currently is enrolled (or from which the credit is to be transferred) and dismissing him or her to this Seminary, and

2. consult with the registrar of the Seminary regarding transfer credit that will be granted.

A maximum of thirty semester units of course credit will be received in transfer or as advance placement toward the M.Div. degree, even though the applicant may have completed more than a year's work in another institution. Final decisions as to the amount of advance placement to be received and its distribution in the Seminary's curriculum will not be made until complete transcripts are available and normally just prior to registration for the candidate's first semester at Princeton Theological Seminary.

Work completed more than seven years before the contemplated date of transfer, or courses passed below the grade of B, may not be accepted.

Where a candidate is permitted to apply credits earned in another seminary toward the Princeton M.Div. requirements, the equivalent of two full years of study (four full-time semesters and a total of sixty semester credits), including in all cases the final year, must be spent at Princeton Seminary.

Curriculum

The Master of Divinity program requires the successful completion of work (totalling 90 credit hours) drawn from the four academic departments of the Seminary, and a listing of general requirements. In addition, at least one course in either the history or theology department, which has been designated as fulfilling the requirement for a course on Christian Responsibility in the Public Realm, must be included in the student's program.

The specific course/credit requirements are allocated as follows.

BIBLICAL STUDIES

The student is required to take fifteen credits in this department, distributing the work as follows:

1. Courses OT101, Orientation to Old Testament Studies, and NT101, Orientation to New Testament Studies, which must be completed during the first year of work.

2. Nine additional credits, not all in the same Testament, drawn from

courses numbered OT200 or NT200 and above (with the exception of advanced language classes, which may not be used to fulfill this requirement).

Entering students who have studied Greek and/or Hebrew in a college or university setting and who wish to have an introductory language prerequisite waived, must take the appropriate language placement examination(s). Persons who have studied the equivalent of two full semesters or more of a biblical language at an ATS accredited seminary or divinity school and have earned a grade of B or better need not take a placement examination.

As a means of evaluating the student's ability to carry on exegetical work in New Testament, the Greek placement examination will seek to determine:

1. The candidate's ability to decline nouns, adjectives, and participles and to conjugate and parse (analyze) verbs.

2. His or her acquaintance with fundamental syntactical construction (such as those dealt with in J. W. Voelz's *Fundamental Greek Grammar,* Concordia Publishing Company).

3. His or her proficiency in translating moderately difficult passages from the Greek New Testament.

As a means of evaluating the student's ability to carry on exegetical work in Old Testament, the Hebrew placement examination will seek to determine the candidate's ability to:

1. Analyze Hebrew forms.

2. Understand the fundamental syntactical construction.

3. Translate prose passages from the Hebrew Bible.

Students who have studied modern Hebrew should become familiar with an introductory grammar such as T. O. Lambdin's *Introduction to Biblical Hebrew* (Scribner's) or C. L. Seow's *Grammar for Biblical Hebrew* (Abingdon).

HISTORY

The student is required to take fifteen credits in this department, distributing the work as follows:

1. In the division of church history, both CH101, History of Christianity I, and CH102, History of Christianity II, which, unless advanced placement has been granted, must be completed by the end of the middle year.

2. Nine additional credits, including a minimum of three credits in history of religions, church and society, or ecumenics.

THEOLOGY

The student is required to take fifteen credits in this department, distributing the courses as follows:

1. Courses TH221, Systematic Theology I, to be taken in the second semester of the junior year, and TH222, Systematic Theology II, to be taken in the first semester of the middle year.

2. A third course (three credits) dealing with a major theologian or basic Christian doctrine, selected from a group designated as qualifying as a "third theology course for M.Div. candidates."

3. A course (a minimum of three credits) in philosophy or Christian ethics.

4. The final three credits may be drawn from any of the departmental divisions.

PRACTICAL THEOLOGY

The student is required to include in his or her program fifteen credits drawn from the offerings available in this department, distributing the work as follows:

1. Courses SC101 and SC102, Speech Communication in Ministry I and II (two credits), which are to be completed in the first year.

2. Courses PR201,-202, Introduction to Preaching (four credits), which are to be completed in the second year.

3. One course (three credits) in each of the three remaining departmental areas: Christian education, congregational ministry, and pastoral care and specialized ministries.

FIELD EDUCATION

Two field education units worth two credits each. The first is usually done during the summer between the junior and middle years and is selected from either GM102 or GM123. The second is usually done over the entire middle year and is selected from either GM104–105, GM108, or GM121–122. At least one of the course sites must be in a local church.

ELECTIVES

The twenty-six credits remaining in the student's program may be distributed as follows:

1. Introductory and advanced language classes, which do not meet Biblical Department distribution requirements.

2. Denominational studies, such as polity, which do not meet departmental distribution requirements. Students who are members of the Presbyterian Church (U.S.A.) ordinarily take course GM201, Presbyterian Church Polity (two credits).

3. A senior research paper or thesis (three or six credits).

4. Departmental electives over and above the requirements.

Part-Time Study and Acceleration

The program of study leading to the M.Div. degree is designed to be completed in six semesters of full-time study, exclusive of any period that may be devoted to an internship.

In a few instances, usually occasioned by ill-health or extraordinary family circumstances, a portion of the work may be conducted on a part-time basis,

and the time required to finish the degree is extended beyond three years. An M.Div. candidate should not expect, however, to pursue any substantial portion of the curriculum by part-time study. The foundational courses, and many others that are essential for a balanced and integrated program, meet through the week, and appropriate substitutes are ordinarily unavailable. The Seminary provides no assurance that a student who is able to attend class only on particular days, or for a restricted number of periods each day, will have access to the courses he or she needs to complete the graduation requirements.

In addition to the regular academic semesters, the Seminary provides a summer session that is available to M.Div. candidates under certain defined conditions. Such candidates may draw upon the offerings of the summer session for the following reasons:

1. To pursue the intensive courses in the Greek or Hebrew language, in a less intense atmosphere than might obtain during the academic year.
2. To satisfy requirements of the field education sequence.
3. To enroll in a program of clinical pastoral education.
4. To allow for a lighter full-time enrollment during the following autumn and spring semesters.

A candidate contemplating part-time study should be aware of the limitations that such status imposes on eligibility for financial aid, student housing, and loan deferment. The Seminary cannot certify to the Immigration and Naturalization Service an international student who is pursuing his or her work on a part-time basis.

ACCELERATED PROGRAM IN MINISTRY AND SOCIAL WORK

An accelerated program leading to the Master of Divinity degree from the Seminary and the Master of Social Work degree from Rutgers University is available. This program is designed for students who expect to enter forms of ministry requiring competence both in the disciplines of theology and in those associated with social work. Students interested in the accelerated program apply for the Master of Divinity degree at the Seminary. Application for the Master of Social Work is made through the Seminary to the School of Social Work at Rutgers University during the middle year at the Seminary. The Seminary does not admit students directly to the Rutgers program and makes no guarantee that applications to Rutgers University will be successful.

In consultation with the registrar, the M.Div. requirements are completed as usual in the first three years. During the third year a certain number of units (credit hours) taken at Rutgers University may be credited toward the Seminary

degree, while certain Seminary courses are credited toward the M.S.W. Immediately following the granting of the M.Div. degree, the student enters the summer session at the Rutgers Graduate School of Social Work with advanced standing and may complete all requirements for the M.S.W. earlier than might otherwise be the case, ordinarily by the end of the fourth academic year. Since students end their relationship with the Seminary upon receipt of the M.Div., neither Seminary housing nor financial aid is available during the fourth year of study.

Applications for this program should be filed with the Seminary registrar.

Information covering the specific requirements of this program is available, from the registrar, upon request.

MASTER OF DIVINITY/MASTER OF ARTS DUAL DEGREE PROGRAM

Persons who at the time of application know that they wish to emphasize youth ministry or Christian education in their program may seek admission to a combined Master of Divinity/Master of Arts degree program and may be admitted to candidacy for both degrees simultaneously. Pursued over a period of four years, the studies are coordinated from the outset to integrate preparation for ministry in the church with a specialization in Christian education or youth ministry. Although requirements for the two programs are unchanged, an integrated pattern of advisement enables the student to attain greater proficiency in theological studies as related to educational understanding and practice than would be possible were the degrees to be pursued in sequence. Students enrolled in this four year program may also qualify for financial aid and housing for the duration of the program. A decision to discontinue the program, once admitted, will not guarantee that either degree separately may be concluded in what otherwise might be standard time.

M.Div. juniors who become interested in the dual degree program after matriculation at Princeton Seminary can request transfer to that program, provided that space is available. Applicants:

1. must present a written petition to the admissions committee requesting the transfer;

2. must meet with the registrar, director of vocations, and a faculty member in the School of Christian Education to discuss the reason for their request.

The deadline for this transfer request is March 1st. Students who transfer into the dual degree program after matriculation at Princeton Seminary will *not* receive the same financial aid and housing benefits as those persons who are admitted to the Seminary as candidates in the dual degree program.

MASTER OF ARTS PROGRAM

The two year program for the Master of Arts in the area of Christian education includes basic studies in Bible, theology, church history and practical theology. Students may emphasize Christian education or youth ministry in their course of study. The program emphasizes theory and practice for the educational ministry of the church and it also attends to philosophical, cultural, developmental, and procedural dimensions of discipleship formation. The M.A. is designed to prepare students for administering Christian religious education or youth ministry in parish and institutional settings; to provide training for teaching the Christian religion in church or secular schools; and to afford an opportunity for specialized preparation for youth ministry. It is *not* a degree earned as preparation for doctoral studies.

Advance Placement

A student who has taken part of the theological course in a program conducted by a school accredited by the Association of Theological Schools in the United States and Canada, and who desires to be admitted with advanced standing should indicate that fact at the time of application. Upon being informed of his/her admission to Princeton Seminary, the student shall:

1. provide a letter certifying good standing in the institution in which he or she currently is enrolled (or from which the credit is to be transferred) and dismissing him or her to this Seminary, and

2. consult with the registrar of the Seminary regarding transfer credit that will be granted.

A maximum of thirty semester units of course credit will be received in transfer or as advanced placement toward the M.A. degree, even though the applicant may have completed more than a year's work in another institution. Final decisions as to the amount of advanced placement to be received and its distribution in the Seminary's curriculum will not be made until complete transcripts are available and normally just prior to registration for the candidate's first semester at Princeton Theological Seminary.

Work completed more than seven years before the contemplated date of transfer, or courses passed below the grade of B, may not be accepted. On occasion, a candidate for the M.A. degree may be permitted to apply university graduate work toward the program requirements, but these credits will subsequently be disallowed if he or she changes to the M.Div. program.

Where the candidate is permitted to apply credits earned elsewhere toward the Princeton M.A. requirements, the final year of study (thirty semester credits) must in all cases be spent at Princeton Seminary.



CHRISSIE KNIGHT

Kenda Dean

Curriculum

The Master of Arts program (with emphasis in Christian education) requires the successful completion of work (totalling 60 credit hours) drawn from the four academic departments of the Seminary, and a listing of general ministries courses. The specific course/credit requirements are allocated as follows.

BIBLICAL STUDIES

The student is required to take six credits in this department, as follows: courses OT101, Introduction to Old Testament Studies, and NT101, Introduction to New Testament Studies.

HISTORY

Course CH102, History of Christianity II, three credits, is required.

THEOLOGY

Courses TH221, Systematic Theology I, and TH222, Systematic Theology II, fulfill the six credit requirement of the Theology Department.

PRACTICAL THEOLOGY

The twenty-five credits required in practical theology are distributed as follows:

1. A course in pastoral care, three credits.
2. Course SC101, Speech Communication in Ministry I, one credit.

3. Twenty-one credits in Christian education, selected in consultation with an adviser and normally including (a) an area introduction in the first year of study, (b) balanced coverage in the following subject areas: Christian education and psychology; Christian education and culture; teaching/curriculum; and practices of the spiritual life.

GENERAL REQUIREMENTS

The student's program requires four to six credits from this listing.

1. Two field education units worth two credits each. The first is usually done during the summer between the junior and senior years and is selected from either GM102 or GM123 . The second us usually done over the entire senior year and is selected from either GM104–05, GM108, or GM121–122. At least one of the sites must be in a local church.

2. In addition, students who are members of the Presbyterian Church (U.S.A.) ordinarily take course GM201, Presbyterian Church Polity (two credits).

ELECTIVES

The ten to fourteen credits remaining after basic requirements are fulfilled may be completed with electives drawn from any of the four academic departments.

Youth Ministry

Candidates who wish to pursue their Master of Arts with an emphasis in youth ministry enroll for the regular requirements in biblical studies, history, theology, and interdepartmental studies. In addition, they will take twenty-five credits in the area of Practical Theology as follows:

1. A course in pastoral care, three credits.
2. Course SC101, Speech Communmication in Ministry I, one credit.
3. Twenty-one credits in Christian education, selected in consultation with an adviser and including (a) an area introduction in the first year of study; (b) ED352 Theological Foundations for Ministry with Youth; (c) ED353 Advanced Studies in Youth, Society, and Culture; and (d) balanced coverage in the following subject areas: Christian education and psychology, Christian education and culture, teaching/curriculum, and practices of the spiritual life.

Post-M.Div. Program

Candidates who hold the M.Div. degree ordinarily can complete the M.A. in Christian education requirements in one additional year of full-time study (30 credits hours). In each case the specific program components will be determined in terms of the student's previous education and experience.

MASTER OF THEOLOGY PROGRAM

The program of studies for the degree of Master of Theology is designed for students who wish to improve or deepen their preparation for ministry beyond the level reached by their M.Div. course, or who desire to acquire a preparation for specialized ministries of the church.

Admission Requirements

Applications for the degree of Master of Theology (Th.M.), together with the necessary supporting documents, must be filed with the Director of Admissions and Financial Aid by May 1 for the following academic year. Applications submitted after May 1 will be considered if space is available. [NOTE: Required materials from *all international applicants* must be on file in the Office of Vocations by January 10 for the following academic year. For information about scholarships available to international applicants, see p. 205 in this Catalogue.] The Admissions Committee holds meetings periodically throughout the year to consider those applications for which the files of credentials are complete. Each applicant will be notified of the committee's action as soon as practicable after a decision has been reached. Those who seek admission to this program will find it to their advantage to make application at an early date, since the number of positions available in some fields is necessarily limited.

An applicant for the Th.M. degree is required to furnish, among other items specified on the application form, a letter from the appropriate official of the applicant's endorsing governing body, stating that he or she is in good and regular standing with the denomination, together with three additional letters of reference from persons in a position to assess his or her qualifications for graduate theological study. *Where possible, at least one of these references should be from a professor or teacher with whom the applicant has studied.* It is expected that in most cases applicants shall be certified as ministers or ministerial candidates by the responsible governing body of their denomination, or are making normal progress toward such certification. In addition, the applicant must submit an official transcript (usually sent directly from the school) of all college and seminary work pursued to date. A Th.M. applicant must provide evidence demonstrating he or she has been awarded the degrees of Bachelor of Arts and Master of Divinity, or their equivalents, from approved institutions. An applicant educated in the U.S. who does not have an M.Div. degree will not be considered for admission to the Th.M. program. In the case of applicants not educated in the U.S., the admissions committee will consider whether the academic credentials presented show the equivalent of the completion of the M.Div. degree. Matriculation at the Seminary cannot be effected until proof of completion of the necessary academic requirements has been received.

International applicants, in addition to the above, are required to achieve a minimum score of 550, with 55 expected on each of the three parts of the TOEFL (Test of English as a Foreign Language) paper based examination, or 213 on the computer based test. TOEFL scores are to be submitted with the application by the January 3 deadline. Applicants who have passed General Certificate Examinations (GCE) should provide records. On occasion, the Seminary may use professional agencies to evaluate academic credentials submitted with the application.

Applicants wishing to receive the Th.M. degree in either the Department of Biblical Studies or in the area of Preaching (Department of Practical Theology) must have a knowledge of Greek and Hebrew.

Applicants wishing to receive the Th.M. degree in the area of Pastoral Care (Department of Practical Theology) must have completed one unit of clinical pastoral education or an introductory course in pastoral care and counseling or have equivalent pastoral experience, prior to matriculation.

Applicants who receive notice of admission prior to February 15 must indicate to the Director of Admissions and Financial Aid by March 15 whether or not they will accept admission to the Seminary. Applicants receiving notification after February 15 must indicate their decision within thirty days.

Program

Twenty-four units (credit hours) are required for the Th.M. degree. If the candidate wishes to present a research paper or thesis in partial fulfillment of the requirement, it shall be assigned six units of academic credit. Courses ordinarily must be taken in the area of the department in which the candidate is specializing. However, the student may be permitted to take courses in other areas of the department, or in areas of other departments, if in the judgment of his or her faculty adviser these courses are related to the student's field of concentration.

The candidate who seeks the degree without the presentation of a thesis is expected to pursue one or two courses which will require the writing of an essay or essays, which give evidence of ability to engage in research and present his or her investigation in an acceptable literary and academic form.

Each candidate will be assigned an adviser. Candidates will arrange their programs of study in consultation with their advisers, and in accordance with the programs developed for their chosen areas of study. As a rule, introductory level courses may not be chosen for credit toward the Th.M. degree. In special cases, the student's adviser may give permission for selecting such courses, provided the instructor will give special assignments in accordance with the requirements for the Th.M. degree.

When a research paper or thesis is presented in partial fulfillment of degree requirements, it must be submitted to the professor concerned by the last class day of the semester in which it is due.

The candidate must spend a minimum of one year in residence and should, within that period, normally complete all courses and the research paper or thesis (where applicable). The schedule of courses in several program areas is so arranged, however, that candidates may attend class one day each week for eight semesters in succession, and receive the degree in four years. Class days may vary from semester to semester.

Candidates must attain an average of 2.70 (B minus) or better in order to qualify for the Th.M degree. In view of this restriction, they may not choose to have their work evaluated on a pass/fail basis.

Doctor of Ministry Program

The program of studies for the degree of Doctor of Ministry (D.Min.) is designed to enhance the ability of ministers to act as leaders of the church in its various visible expressions. The primary educational objective of the program is to teach ministers to reflect in an integrative way on the human experience of ministry in light of theological commitments and values. The aim is to achieve a sense of both theological and behavioral "connectedness" about ministry that can be articulated in theories of why ministers do what they do in the contexts in which they work. A D.Min. candidate is required to be engaged in a recognized form of full-time ministerial practice for the duration of the program, which is designed as "in-service" education.

APPLICATION

Applications for the D.Min. program, together with the necessary supporting documents and nonrefundable $50.00 fee, should be filed with the director of the D.Min. program not later than March 15 for the following academic year. Applicants are informed of the decision of the admissions committee on or about the first of May.

For application materials, and/or further information and descriptive materials covering all phases of the program, write or call:

Director
Doctor of Ministry Program
Princeton Theological Seminary
P.O. Box 821
Princeton, New Jersey 08542-0803
Telephone: (609) 497-7875
E-mail: dmin@ptsem.edu

ADMISSION REQUIREMENTS

An applicant for the D.Min. degree is required to furnish, among other items specified on the application form, the following credentials:

1. An official transcript of all college and seminary work pursued to date. Included must be indications that the degrees of Bachelor of Arts and Master of Divinity, or their academic equivalents, were received from approved institutions.

2. Three letters of reference in which assessment is made of his or her ministerial practice.

3. An extended personal statement dealing with aspects of his or her ministerial practice and including a tentative sketch of a feasible final ministry project.

4. After admission and before matriculation an endorsement from his or her session, governing board, or supervisor, approving the expenditure of time called for by the program.

5. Declaration of a single subject-matter area selected from the D.Min. "Agenda of Concerns" as the focus of D.Min. study and final project.

The program is limited to persons who have served in full-time ministry *for at least three years* following receipt of the basic theological degree (whether it was an M.Div. or not). Applicants who receive notice of admission to the program must indicate to the Director within thirty days whether or not they intend to accept that admission.

PROGRAM

As an advanced degree program of ministerial studies, the D.Min. is related to but different from many continuing education programs for ministers. It requires strong commitment to a disciplined course of study, the cultivation of a particular "habit of mind," the development of critical self-awareness in the performance of ministry, and the demonstration of a high level of ministerial competence through the preparation and public sharing of a well-defined ministerial project.

The D.Min. "Habit Of Mind"

Doctor of Ministry study seeks to create in its candidates a certain way of perceiving and thinking about ministry and their work. This "habit of mind" is a theologically informed praxis of ministry that manifests the unity and interrelatedness of theory and practice in service to the ministry of the whole people of God. Included in such a "habit of mind" are practical theological interpretation and construction, contextual and relational thinking about the church and ministry, and critical attention to the ways the separate parts of ministry situations—people, events, places, and issues—influence each other and go together to form the particular "events" of ministry.

Structure and Method of the Program

Four essential *dimensions of ministry* form the curricular structure of the D.Min. They are integrally related to each other and can be thought of as enduring perspectives or "lenses" through which all concrete ministerial experience can be viewed. D.Min. learning activities (including papers and discussions, case studies, readings, reports and evaluations) are organized around these four dimensions.

1. INTERPRETING SCRIPTURAL AND TRADITIONAL SOURCES of Christian faith so that they are capable of generating and shaping particular ways of faith and life in relation to God and others. In this dimension of ministry the focus is on the interpretation and communication of the biblical witness and the church's faith in its various formulations as they have to do with human existence and the church's mission in the world.

2. ENCOURAGING, HELPING, AND EMPOWERING people as they struggle with various forces in their lives that sometimes are destructive and bring about suffering and despair. The focus in this dimension of ministry is on personal (and interpersonal) struggle and hope for renewal, transformation, and fulfillment.

3. ENVISIONING AND ORGANIZING forms of communal life and action that embody Christian faith in neighborhood, city, state, national, and international settings. The focus is on the communal embodiments of Christian faith in the world.

4. RETHINKING CHRISTIAN FAITH IN GOD. The focus here is on the continuing task of theological formation and restatement in light of the experience of ministry in the world even as that experience is always under re-examination and formation in the light of the challenge of the witness of Scripture and the church's faith.

The D.Min. *Agenda of Concerns* is a list of eight critical ministry subjects that in the faculty's judgment represent some of the most primary concerns in ministry today, calling for special analysis, theological reflection, and new ministerial practice. *At admission each candidate elects to concentrate his or her D.Min. attention on one (or in some cases two) of the ministry concerns listed in the Agenda.* While the four dimensions of ministry described above constitute the organizing *structure* of D.Min. work, the Agenda of Concerns specifies the *subject matter content* of ministry experience with which candidates work in the program. The content of the D.Min. workshops, program of individual study, and subject of the final project (described below) are selected and guided by the particular concern chosen as the focus of a candidate's program.

The current approved Agenda of Concerns is:

1. Family patterns and needs
2. Lay ministry and leadership
3. Ethnicity and racial justice
4. Addictions and dependency
5. Economic disparity and injustice
6. Gender, sexism, and sexuality
7. Ministry in a multi-religious society
8. Religious experience and practice in a secular and pluralistic world

Further information about the nature of these concerns and their operation in the program is to be found in descriptive brochures available from the Doctor of Ministry Office.

Curriculum Sequence of the D.Min.

Actual D.Min. learning activities take place in three phases of the program: (1) Individual Program of Study, (2) D.Min. Workshops, and (3) the Final Ministry Project. (There is no separate examination phase.)

INDIVIDUAL PROGRAM OF STUDY

Immediately upon admission, candidates begin to negotiate with the D.Min. Director and selected faculty advisers individual programs of independent study and learning tasks to facilitate achievement of the aims of the program. The Individual Program of Study represents an agreement between candidate and Seminary and is an integral part of the requirements for the degree. It includes commitment to reading a selected bibliography and, depending on a candidate's background and educational need, may also contain such activities as continuing education seminars, academic courses either at Princeton Seminary or elsewhere, independent consultation with resource persons, and field observation or supervision activities related to the particular ministry concern of a candidate's program. The Program of Study will provide ways for candidates to be accountable for their progress and will include submission of various written reports related to independent study activities.

D.MIN. WORKSHOPS

Required on-campus residency for the D.Min. occurs in three special workshops over a two-year period, each of approximately three weeks' duration and led by two or more D.Min. faculty members. In workshops, candidates are introduced to the integrative method of the program through the four Dimensions of Ministry, guided in understanding the contextual and relational aspects of ministry, and offered faculty input in the Agenda of Concerns and other theological subjects. Candidates write and discuss a structured series of Ministry

Experience Reports based on their own work as a major part of the workshop experience.

The first workshop occurs in the fall next after spring admission, and the second and third workshops are held in the two succeeding summers. Candidates live and work in private residential quarters on the Princeton campus for the duration of each workshop.

FINAL MINISTRY PROJECT

The culmination of the D.Min. program is the researching, executing and writing up of a major ministry project within the area of each candidate's focal concern. Projects are advised by faculty members. All final projects are characterized by the presence of a clearly articulated theological rationale and a connectedness to the context in which ministry occurs. They may take a variety of forms, some resembling research documents, others featuring the development of a resource for ministry. Whatever their form, all projects must meet the criteria established by the program and supervised by the faculty. Undertaking of the final ministry project requires recommendation by leaders of the third workshop and approval of an acceptable project proposal by the D.Min. Studies Committee.

Completion of the Program

Progress through the stages of the program is regularly evaluated and determined by the faculty, the D.Min. Director, and the D.Min. Studies Committee. Typically, completion of any phase of the program is certified by its faculty leaders, and additional working papers or projects may from time to time be required as the basis for evaluation. Any candidate who for whatever reason discontinues his or her program after satisfactory completion of the third workshop is eligible to receive certification as a "Fellow in Pastoral Leadership Development."

The D.Min. must be completed within seven years from admission and is most typically completed within three to five years from beginning. Candidates must complete their final project within four academic years following the end of the third workshop, unless their candidacy is extended for cause by the D.Min. Studies Committee.

Information about costs and payment for the program will be found in this Catalogue in the chapter headed *Tuition, Fees, and Payments.* Room and board expenses while attending workshops are additional. Failure to make payment by the date specified will result in the candidate being dropped from the program. Any exception to this rule may only be with the written approval of the Vice-President for Business Affairs. In no case, however, will a candidate be permitted to begin a workshop unless the Seminary has received payment of the required installment.

Doctor of Philosophy Program

The Doctor of Philosophy program is designed to prepare men and women for independent scholarship in various dimensions of the study of religion and for teaching in colleges and seminaries. Programs are offered in 13 fields of study, organized into 5 broad areas:

- Biblical Studies (Old Testament, New Testament)
- History and Ecumenics (Church History; History of Doctrine; Mission, Ecumenics, and History of Religions)
- Theology (Systematic Theology, Philosophy and Theology, Christian Ethics, History of Doctrine)
- Religion and Society
- Practical Theology (Christian Education, Pastoral Theology, Homiletics)

Individualized interdisciplinary programs are also sometimes permitted under the direct administration of the Ph.D. Studies Committee.

A personal interview is not required as part of the Ph.D. admissions process, but visitors are welcome. It is preferred that appointments be scheduled in advance through the Ph.D. Studies Office during the months of October, November, December, March, and April. The office may be contacted as follows:

Director
Ph.D. Studies Office
Princeton Theological Seminary
P.O. Box 821
Princeton, NJ 08542-0803
Telephone: 609-497-7818
Toll-free telephone number: 800-622-6767, ext. 7818
FAX: 609-497-7819
E-mail: phd@ptsem.edu



CHRISSIE KNIGHT

Katharine Doob Sakenfeld

ADMISSION REQUIREMENTS

All applicants for admission to the Ph.D. program at Princeton Theological Seminary must hold the degree of B.A., or its equivalent, from an approved college or university, and ordinarily the degree of M.Div., or its equivalent, from an approved theological institution. It is assumed that those who are enrolled in M.Div. or equivalent programs when they apply for admission will have received their degrees before matriculation.

The M.Div. degree is required of applicants in Practical Theology. In other areas, if the M.Div. or its equivalent is absent, a minimum of two years of graduate study in religion is required. Included in the two years must be a course in each of Old Testament; New Testament; systematic theology, philosophy, or ethics; history of religions; a human science in relation to religion; and two courses in the history of Christianity.

Candidates for programs in Christian Education, Pastoral Theology, and Homiletics must submit evidence, as early as possible in the first year of residence, that they have engaged in that form of professional practice under close supervision, or else they must arrange to do so during their period of residence.

LANGUAGE REQUIREMENTS

Modern Languages

1. All candidates must be fluent in English and must demonstrate reading knowledge of two other modern languages, normally German and French. It is strongly recommended that students enter the program with a reading knowledge of both languages. The level of competence required may be roughly indicated as that to be expected from recent satisfactory completion of second-year college study of the language.

Competence in at least one language—in the case of Biblical Studies, German—must be established before matriculation as a condition of registration for a full course load. Competence in the second modern language must be demonstrated before beginning the second year of residence, or the student's program will be terminated.

2. Tests in reading competence in German and French (written translations, with and without dictionary) will be conducted by the Seminary in September, January, and May. In lieu of the translation test, the Seminary will accept a passing grade in the Princeton University summer language courses for graduate students. Other certifications are acceptable substitutes only under exceptional circumstances.

Newly admitted students normally are expected to take the May test in one language in absentia. Registration for these tests is through the Ph.D. Studies Office of Princeton Seminary; the $10 fee is payable to Princeton Theological Seminary at the time of test registration. Newly admitted students who are not prepared to pass this test are normally expected to take one of the Princeton University summer language courses for graduate students. Information on these courses is available from the Ph.D. Studies Office.

3. Students who do not fulfill the first modern language requirement before the beginning of the first year will be classified as "qualifying candidates." Qualifying candidates may take only one doctoral seminar or course (permission of instructor required) and must engage in language study with an approved tutor at their own expense.

Qualifying candidates must take the language test in January. If the test is not passed, language study will continue during the second semester, again with only one seminar or course permitted. After the required first modern language test is passed, the term "qualifying candidate" will no longer apply. In every case, both modern foreign language requirements must be fulfilled before beginning the second year, or the student's program will be terminated.

Qualifying candidates will be considered full-time students, although they will be taking only one course or seminar, and will pay full tuition. During the

third year (first semester if possible), those who were qualifying candidates will make up any seminar(s) missed. During this time, such candidates will pay the reduced tuition fee, although they will be taking seminars or courses for academic credit.

Those who have been qualifying candidates and who must take seminars or courses during the fall semester of their third year will follow the usual sequence: they will take the comprehensive examinations and write the dissertation proposal by the end of the third year (see pages 67–70). If any required seminar is not offered until the second semester of the third year, the candidate must petition the Ph.D. Studies Committee for an exception to this deadline.

In no case will financial aid be extended beyond the fourth year to compensate for time lost due to failure to meet the language requirement.

4. Petitions for modern language substitutions, where permitted, should be submitted (after matriculation only) by the residence committee chair to the student's department, which will forward any recommendation for language substitution to the Ph.D. Studies Committee for final approval. Substitutions may be permitted if the requested language can be shown to be more relevant to the student's field of research, course of study, and career intentions than the language that would otherwise be required.

5. Modern language requirements by areas and fields are as follows:

Biblical Studies (both fields): German and French required. Knowledge of German must be demonstrated before matriculation.

History and Ecumenics (Church History and History of Doctrine): German and French required.

History and Ecumenics (Mission, Ecumenics, and History of Religions): German and French ordinarily required. A student may petition to substitute another modern language for one of these (but not for both).

Theology (all fields): German (required) and ordinarily French. A student may petition to substitute another modern language for French.

Religion and Society: German and French ordinarily required. A student may petition to substitute another modern language for one of these (but not for both).

Practical Theology (all fields): German and French ordinarily required. A student may petition to substitute another modern language for one of these (but not for both).

Ancient Languages

Several fields require their Ph.D. candidates to demonstrate command of ancient languages, as set forth below.

FIELD	LANGUAGES
1. Old Testament	Hebrew*, Greek*, Ugaritic, and Aramaic
2. New Testament	Hebrew*, Greek*, and either Syriac, Aramaic, Latin, or Coptic
3. Homiletics	Hebrew* and Greek*
4. Early Church History	Greek* and Latin*
Early History of Doctrine	Greek* and Latin*
5. Medieval Church History	Latin*
Medieval History of Doctrine	Latin*
Reformation Church History	Latin*
Reformation History of Doctrine	Latin*

6. In special areas of History and Ecumenics and of Old Testament, other languages may be required as indicated by the subject matter of the field.

APPLICATION

Applications for the Ph.D. program, together with the necessary supporting documents, must be filed with the Office of Ph.D. Studies no later than *January 3* for the following academic year. Applicants will be notified in March whether or not they have been admitted.

All forms necessary for application, together with detailed application instructions, may be accessed through the Internet at http://www.ptsem.edu. Those without web access may request printed forms from the Ph.D. Studies Office. A nonrefundable application fee of $50.00 in U.S. dollars is required of all applicants, including Seminary alumni/ae. Princeton Seminary does not discriminate on the basis of race, color, ancestry, sex, age, marital status, national or ethnic origins, or disability in its admission policies.

Application credentials include the following:

1. Completed and signed four-page application form, with designation of the desired academic area and field. Application for an interdisciplinary program requires a statement defining the unifying principle and setting forth a rationale for the whole.

2. A sketch of your intellectual history (700–1,000 words), indicating the factors that have brought you to your present focus of intellectual interests and

*Before matriculation, students must have a reading knowledge of these languages. In the case of 4. Early Church History and Early History of Doctrine, reading knowledge of either Greek or Latin is required at matriculation.

vocational objectives, educational and ecclesiastical, and what you hope to learn from doctoral study at Princeton Seminary.

3. Statement of intent to pursue the doctoral program full time without interruption for four years, with a general indication of plans to make this feasible. (Full time means availability Monday through Friday during the academic term for on-campus seminars, library research, and interaction with colleagues. Students are strongly discouraged from making any major employment commitments.)

4. One academic paper (written in English, no more than 30 pages long) in your intended area of concentration and representative of your best work, demonstrating scholarly capacity in the field selected. (In the field of Homiletics, the paper should be in homiletical theory or in theology or ethics, and three written sermons are to be submitted with the paper.) The paper will be evaluated by the following standards: (1) understanding of the subject treated and the materials used, (2) knowledge of relevant bibliography, (3) cogency and clarity of argument, and (4) constructive originality of thought.

5. References:

- Three letters of academic recommendation from individuals, ordinarily professors, who can write knowledgeably about your personal and academic qualifications and your suitability for your chosen field of study. Princeton Seminary reserves the right to contact your references and others for additional information pertinent to your application.
- A letter of reference from an appropriate ecclesiastical officer (e.g. bishop or presbytery executive if now engaged in professional church employment; supervising individual or committee chairperson if a candidate for ordination; local church pastor if other categories are inappropriate).
- A report of your academic standing at the institution where you are currently enrolled or that you most recently attended. The form should be completed by the dean, registrar, or other proper official.
- If an institution such as a college, seminary, or other body (other than a local church) has indicated its probable intention to employ you upon completion of Ph.D. work, an appropriate officer (e.g. dean, president, director) of that institution may complete the optional Institutional Endorsement Form.

6. Official transcripts from each college, seminary, or graduate school attended. Applicants enrolled in school at the time of application are asked to provide a list of current and projected courses for the academic year, and to send a transcript or informal record of fall term grades as soon as possible.

7. Scores for the Graduate Record Examination (GRE) or, in the case of applicants whose native language is not English, the Test of English as a Foreign Language (TOEFL). One of these tests is required (no exceptions); scores must be received by early January. Applicants are expected to achieve a minimum score of 57 on each section of the paper-based TOEFL, or a minimum score of 23 on each section of the computer-based TOEFL. GRE scores more than five years old and TOEFL scores more than two years old are no longer valid. Information on registration deadlines and test dates is available at http://www.ets.org.

8. Copies of any documents that could assist in interpreting your qualifications for doctoral study, such as a supervisor's report on your work or your own statement about your background not specifically requested in the application form.

9. Conduct statement.

10. Preliminary Application for Ph.D. Housing (required for consideration for Seminary housing; will not be seen by admissions committee).

11. Student Financial Aid Application and Addendum (required for consideration for financial assistance; due by February 10; will not be seen by admissions committee).

PROGRAM OF STUDY

The Sequence of a Typical Program

The program of any particular student may deviate from the following outline at some points, but this sketch indicates in general what may be anticipated.

1. Orientation and registration for incoming Ph.D. students is held immediately before the opening of the fall term in September. During the preceding May, students will be assigned temporary advisers who will help with first semester registration. Early in the semester a three-person residence committee will be appointed to work with the student throughout the residence period. From this committee and especially its chair, the student should secure counsel regarding courses and other aspects of the program up to the comprehensive examinations. As students plan their programs, they should remember that faculty will not normally be available during the summer recess or during official leaves from the Seminary. At these times members of the faculty have no contractual obligation to advise students, to read drafts of dissertations, or to engage in any other instructional activity. Other appropriate faculty members are normally substituted for residence committee chairs who are on leave.

2. After fulfilling the initial modern language requirement (see Language Requirements, above), the student enters a two-year period of full-time resident study prior to the completion of the comprehensive examinations. During this

residence period, students are required to complete successfully a minimum of eight doctoral seminars or their equivalent. Full-time resident study is generally understood as enrollment for two or more seminars, courses, or directed readings per term, in accordance with faculty advisement, with availability Monday through Friday for library research and interaction with colleagues outside of scheduled class meetings. In no case is advanced standing granted at the time of acceptance for admission. In exceptional cases the Ph.D. Studies Committee may later reduce the time of residence preparation for the comprehensive examinations on recommendation of the student's department. Under no conditions will the minimum requirement of two years' full-time tuition be reduced.

3. In the second term of the first year, the student's work is reviewed and evaluated by the residence committee. This first-year review is based on a self-evaluation prepared and distributed by the student to members of the residence committee. After the review, a written evaluation of the first year is presented by the residence committee to the student and to the Ph.D. Studies Office.

4. The student is urged to give thought to possible dissertation areas and topics from the very beginning of residence. Seminar and course paper topics may be selected in part to explore such possibilities. During the second year of residence, the student should take the initiative to work out a research topic with the residence committee. The research topic must be approved by the student's department no later than the last departmental meeting of the second year of residence. A copy of the approved topic should then be submitted by the department to the Ph.D. Studies Office.

5. The period of resident study culminates in the comprehensive examinations, a series of 5-hour written examinations followed within 10 days to 2 weeks by an oral examination, usually 2 hours in length. With the permission of the student's residence committee and department, an essay may be presented in lieu of one of the written examinations. (Such permission generally is not granted in the Department of Biblical Studies.) Students in Religion and Society may present papers in lieu of two of the written examinations. Other variations in testing procedure must be approved by the Ph.D. Studies Committee. In the oral examination, which is conducted by the faculty in each area, the student's competence across the breadth of field is assessed, and a determination is made as to whether the comprehensive examination as a whole has been passed or failed.

Examinations may be taken in April and May of the second year of residence or in September and October or January of the following year. With specific exceptions approved by the student's committee and department, the examinations should be taken at one period, with no more than seven days elapsing

between the individual examinations. All seminars must be completed and grades recorded before comprehensive examinations begin. An exception to this rule will be made for any seminars in which a student is enrolled during the term in which comprehensive examinations are being taken.

6. Upon the student's satisfactory completion of the comprehensive examinations, the student's department appoints a dissertation committee, taking into account the research topic and the student's suggestions. The committee is subject to the approval of the Ph.D. Studies Committee. The chair of the dissertation committee must be a full-time member of the Seminary faculty. Under the guidance of the dissertation committee, the student develops the research topic into a formal dissertation proposal to be submitted to the Ph.D. Studies Committee for approval. The comprehensive examinations must be passed and the dissertation proposal approved no later than the last meeting of the Ph.D. Studies Committee in the third year. Failure to meet this deadline may result in dismissal.

During the summer recess or during official leaves from the Seminary, faculty members have no contractual obligation to advise students, to read drafts of dissertations, or to engage in any other instructional activity. Other appropriate faculty members may be appointed as substitutes for dissertation committee chairs who are on leave.

7. The Ph.D. Studies Committee has set a maximum length of 250 pages for a Princeton Seminary dissertation. Permission of the dissertation committee is required in advance for a significantly longer work. A final draft of the dissertation must be approved by the dissertation committee no later than March 15 of the year in which the degree is to be conferred. To allow sufficient time for evaluation of the dissertation, the student should submit the draft to the committee several weeks in advance of this deadline. Style guidelines and specifications are available from the Ph.D. Studies Office.

After the dissertation is approved, a date for a public oral examination is set by the candidate's department, in consultation with the candidate and with the approval of the Ph.D. Studies Office. Two final copies, together with two copies of an abstract of 350 words or less, must be delivered to the Ph.D. Studies Office no less than two weeks before the oral examination date. Upon satisfactory completion of this examination, the candidate is recommended by the examiners for the Ph.D. degree.

8. At least one week prior to the last faculty meeting of the term, three copies of the dissertation (unbound) are to be given to the Ph.D. Studies Office. Each copy must include an abstract of 350 words or less. The dissertation is made available to the scholarly world by microfilm, for which the candidate is to complete the Doctoral Dissertation Agreement Form in the Ph.D. Studies Office. The abstract is published in Dissertation Abstracts.

9. All degree requirements normally must be completed within six years of entry into the program. After the six-year limit, extensions may be granted for one year at a time with a maximum of three one-year extensions. Extensions will be granted only on the basis of significant progress, which is normally construed to mean the submission of substantial amounts of written material to the dissertation committee. The candidacy will be terminated if the dissertation is not successfully defended within nine years of the date of entrance into the program.

As a basis for requesting the first year's extension beyond the six-year limit, the chair of the dissertation committee must indicate in writing that progress has been made on the dissertation and that some writing has been done that has been deemed satisfactory by the dissertation committee. As a basis for a second year of extension, the chair of the committee must report that approximately half of the total dissertation has been submitted and found satisfactory, and that the candidate is progressing on the second half of the dissertation. A third and final extension may be granted only on the basis of a personal appearance by the chair of the dissertation committee before the Ph.D. Studies Committee to make a substantial case that the dissertation can be successfully completed during the next academic year.*

Failure to pay tuition (full or reduced) for an academic year without approval of the vice president for business affairs will result in termination of the candidacy.

Areas and Fields of Study

The following sections describe the individual areas and fields of study in greater detail. Through seminars, courses, tutorials, and independent reading, students prepare for the comprehensive examinations throughout the period of residence, which normally includes two or three seminars or courses per term. If only one seminar is available, advanced courses or tutorials may be used to fill out the program. These structured elements are designed to leave students time for independent reading in their chosen fields of study. In consultation with the residence adviser it may be possible for a student to audit a course or seminar. Such audits will be recorded on transcripts upon receipt of a Report on Audited Course form, signed by the professor. These forms are available from the registrar and must be turned in to the Registrar's Office within two weeks of the last day of classes for the semester.

Students are urged to avail themselves of course offerings at the Princeton University Graduate School, in the Department of Religion and elsewhere.

Several opportunities are available for doctoral students to prepare for teaching in institutions of higher education. The one-day Graduate Teaching

*Seminary regulations for duration of program described above apply to all Ph.D. students. Due to U.S. government regulations, the duration of visas for foreign nation students may in some cases be shorter than the time needed to complete the dissertation. Even if a student must depart from the U.S., dissertation research and writing may continue provided the student remains in good academic standing.

Workshop is designed for students who will be leading preceptorials and is required of all teaching fellows. The two-semester Graduate Teaching Colloquium introduces Ph.D. students to the theory and practice of teaching at the college level, with an emphasis on mastering a variety of teaching approaches. A doctoral seminar, PT915-916 Teaching in Institutions of Higher Education, is available for students participating in the Graduate Teaching Colloquium who wish to do additional reading and research. The Graduate Teaching Workshop is a prerequisite to the colloquium and to the doctoral seminar, which may be offered in alternate years.

Area I: Biblical Studies

In support of its programs, the department regularly offers two series of seminars, one series in Old Testament and one series in New Testament, designed to provide coverage of essential fields over the course of two academic years.

The Course of Study for Old Testament Candidates

The program of study in Old Testament features four broad areas of core competency: biblical theology, Old Testament exegesis, methods, and Hebrew and related Semitic languages. While every student must achieve a basic level of competence in each of these areas, the program also allows for substantial flexibility for students to shape their courses of study according to personal interests and to pursue interdisciplinary work should that be desirable. A student's program will ordinarily consist of at least eight seminars, five of which must be in Old Testament (distributed as stipulated below), as well as language study. In addition to doctoral seminars offered by the departmental faculty, doctoral offerings by other Seminary and Princeton University faculty, as well as selected advanced Master of Divinity courses, may be incorporated into a student's program.

Seminars and Languages

THEOLOGY—Every student is required to complete a two-semester sequence of seminars in biblical theology: Biblical Theology I: Issues in Old Testament Theology and Biblical Theology II: Issues in New Testament Theology.

EXEGESIS—Each student is expected to gain proficiency in exegesis commensurate with doctoral-level work. Various options for pursuing exegetical work are available, including advanced exegesis courses, book-based doctoral seminars, and yearlong tutorials. The successful completion of any one of these will satisfy the department's basic exegetical competency requirement.

METHODS—The department offers various opportunities to investigate a broad range of methodological approaches to Old Testament study. Ordinarily, a student will take at least three of the following seminars:

- Near Eastern Backgrounds to Israelite Religion
- Literary Approaches to Old Testament Interpretation
- Biblical History in its Ancient Near Eastern Context
- History of Biblical Interpretation

HEBREW, GREEK, AND SEMITIC LANGUAGES—To strengthen proficiency in Hebrew, a series of reading courses in both prose and poetry and a Hebraica seminar focusing on historical grammar and text criticism are regularly offered. Courses in other Semitic languages include Aramaic (and Syriac), Ugaritic, Northwest Semitic Epigraphy, and Akkadian. These latter course offerings are designed to deepen and enrich students' linguistic understanding of Hebrew and to enable students to access the rich array of textual materials from the wider ancient Near East for comparative purposes.

The department requires a basic level of competency in Hebrew, Greek, and Northwest Semitic. These requirements are to be met as follows:

HEBREW—Passing a competency examination at any point during the first two years of the program. Normally this examination is given twice a year, once in the fall and once in the spring.

GREEK—Either by passing a competency examination or by completing a course (Old Testament or New Testament) that includes a substantial Greek component.

NORTHWEST SEMITIC—Successful completion of two courses, one from each of the following areas:

- Northwest Semitic Epigraphy or Ugaritic
- Aramaic I (Syriac grammar) or Aramaic II (survey of selected dialects including biblical Aramaic)

For descriptions of individual seminars and language courses, see pages 102–105 and 108–109.

EXAMINATIONS

1. Old Testament Critical Issues and New Testament Critical Issues (two separate examinations will each be offered on only one date per semester). These are to be taken before the end of the second year. A bibliography of classic works is sent to all new Ph.D. candidates upon acceptance of admission with the suggestion that the summer before entering be used (if possible) to begin to read from the bibliography. Students are strongly encouraged to meet together for discussion as part of their preparation for these examinations.

2. Comprehensive Examinations. In consultation with faculty advisers, each student will choose three areas of examination from the following list:

- Biblical Theology (with a concentration in Old Testament theology)

- Old Testament History
- Ancient Near Eastern Literature
- Literary Approaches
- Hermeneutics
- History of Israelite Religion
- Northwest Semitic Inscriptions (including Ugaritic)
- New Testament Studies
- History of Interpretation

THE COURSE OF STUDY FOR NEW TESTAMENT CANDIDATES

The program of study in New Testament seeks to equip students to pursue original academic research by fostering a broad competency in biblical theology, New Testament exegesis, and the political, social, and religious worlds of early Judaism and earliest Christianity. Within this larger framework, the program allows for substantial flexibility for students to shape their courses of study according to personal interests and to pursue cross-disciplinary work. A student's program will normally consist of eight seminars or courses (distributed as stipulated below) spread over two academic years. Advanced Greek and other language courses do not count toward the fulfillment of this requirement. In addition to doctoral seminars offered by the departmental faculty, doctoral offerings by other Seminary and Princeton University faculty, as well as selected advanced Master of Divinity courses, may be incorporated into a student's program.

SEMINARS AND LANGUAGES

BIBLICAL THEOLOGY—Every student is required to complete a two-semester sequence of seminars in biblical theology: Biblical Theology I: Issues in Old Testament Theology and Biblical Theology II: Issues in New Testament Theology.

NEW TESTAMENT EXEGESIS—Each student is expected to gain proficiency in exegesis commensurate with doctoral-level work. A minimum of two exegetical seminars or courses is required, covering texts from at least two of the following corpora: Synoptic Gospels, Johannine Literature, Letters of Paul, Catholic Epistles, and Revelation.

THE CONTEXTS OF EARLY JUDAISM AND EARLIEST CHRISTIANITY—Students are required to take two seminars or courses exploring some aspect of the larger social, cultural, religious, and political contexts of Christian origins.

ADDITIONAL SEMINARS—The remaining two seminars or courses may be taken in an area outside New Testament studies (e.g., Old Testament, cultural studies, patristics, literary theory, theology, classics, etc.).

LANGUAGE PROFICIENCY—The department requires a basic level of competency in Greek, Hebrew, and at least one other ancient language. These requirements are to be met as follows:

1. New Testament Greek: Passing a competency examination at any point during the two years of residency, but before comprehensive exams are taken. Normally this examination is given twice a year, once in the fall and once in the spring. A course in Rapid Reading of the Greek New Testament will regularly be offered to help students who are not yet able to pass the exam; however, this course will not count toward program requirements.

2. Advanced Hellenistic Greek: Successful completion of the Advanced Greek seminar (offered every two years) or an equivalent course in non-New Testament Greek.

3. Hebrew: Competency in Hebrew may be satisfied either by completing a course that includes a substantial Hebrew component or by passing an examination offered by the Old Testament faculty. Normally this examination is given twice a year, once in the fall and once in the spring.

4. Students will demonstrate proficiency in at least one of the following languages by taking a course or passing an examination administered by the department: Aramaic, Coptic, Latin, or Syriac.

For descriptions of individual seminars and language courses, see pages 108–109 and 102–105.

EXAMINATIONS

1. Old Testament Critical Issues and New Testament Critical Issues (two separate examinations) will each be offered on only one date per semester. These are to be taken before the end of the second year. A bibliography of classic works is sent to all new Ph.D. candidates upon acceptance of admission with the suggestion that the summer before entering be used (if possible) to begin to read from the bibliography. Students are strongly encouraged to meet together for discussion as part of their preparation for these examinations.
2. Comprehensive Examinations. Students will be examined in the following areas:
 - ~ New Testament Theology and Exegesis
 - ~ The Environment of Earliest Christianity
 - ~ Elective

For each examination, the student will be provided with a bibliography of selected primary and secondary sources as well as a list of important topics or issues on which to focus attention. The bibliographies and topics will be shaped in part by the student's own interests and goals.

Area II: History and Ecumenics

Church History, History of Doctrine

The history of Christianity may be studied either as Church History or as History of Doctrine. Church History is concerned with the development of doctrine but stresses the social, cultural, and institutional aspects of Christianity. The History of Doctrine emphasizes ideas. Its purpose is to understand theology in the context of the historical setting and in terms of the broader development of the Christian faith. Some acquaintance with the social and institutional framework in which ideas emerge is assumed, but it is not the central focus. (History of Doctrine may also be studied under Area III, Theology.) Although Church History and History of Doctrine examine the history of Christianity with different emphases, both share the same basic requirements as to residence, dissertation proposal, comprehensive examinations, and the preparation of a thesis. These requirements are outlined below.

For descriptions of individual seminars, see pages 118 and 137–138.

Residence Requirements

The programs in Church History and History of Doctrine include six major divisions of study: the early church, the medieval church, the Reformation, the modern European church, the American church, and the history of worship. Over the two years of residence, a student must successfully complete 10 doctoral seminars, at least 4 on the full-scale research track and up to 6 on the reading track. These two tracks are defined as follows: 1. The research track requires meeting all requirements during the course of the semester and writing the major research paper(s); 2. The reading track entails meeting specific reading and writing requirements, but it will not involve a final research paper. Students ordinarily take one seminar on the research track and one or two seminars on the reading track during a given semester. Second-year students who are teaching fellows normally take two (not three) seminars that semester.

Students must choose these seminars in consultation with their advisers to constitute a coherent core of studies while meeting the following distribution requirements:

1. The seminars taken on the research track must include at least three seminars chosen from the Church History era seminars, i.e., the following list: CH921 Patristic Theological Literature, CH925 Medieval Theological Literature, CH932 Luther Interpretation, CH933 Calvin and the Classical Reformed Tradition, CH955 Modern European Church History, and CH970 American Church History. One research seminar may be chosen from other doctoral offerings at the Seminary or Princeton University.

2. The seminars taken on the reading track will normally be chosen from any

of the doctoral offerings of Princeton Theological Seminary or Princeton University. One of these reading seminars will be CH900 Historical Method, which includes regular attendance at the History Colloquium throughout the first year of residence. Ordinarily, seminars taken on the reading track will be graded on a pass/fail basis.

3. The final list of 10 seminars must include: 1. at least one offering from each of the five traditional eras of church history; 2. at least one offering from the broader departmental offerings, i.e., in mission, ecumenics, and the history of religions, or in sociology of religion; and 3. normally, at least one appropriate course at Princeton University.

Ph.D. candidates may also wish to audit mid-level courses—that is, courses designated as multiprogram in the Seminary catalogue. If such courses are taken for credit, additional work will usually be required.

Ph.D. candidates are also encouraged to develop further language skills through auditing Seminary courses or enrolling in appropriate University courses. These opportunities, however, do not count toward the 10 seminars.

Early in the period of residence, students should begin to think of possible thesis topics and should be prepared to submit a research topic statement to the department by the end of the second year, following the departmental guidelines available from the residence committee. The research topic must be approved by the department before students may take the comprehensive examinations.

COMPREHENSIVE EXAMINATIONS

Candidates are to select, with their residence committees, five areas for the comprehensive examinations as follows:

1. Two examinations, one general and one specialized, in areas defined as requisite background for the proposed dissertation, usually within the same major division of the history of Christianity
2. Two examinations focused on two major divisions of the history of Christianity other than that of the dissertation
3. An examination involving the two remaining divisions of the history of Christianity

Of these examinations, one will combine the era(s) with one of the four other areas of study of the department; this examination and its bibliography will be prepared jointly by the two professors responsible for those fields. Examiners are appointed by the department in consultation with the student and his or her residence committee. Departmental reading lists will be provided for area examinations. These are subject to periodic revisions. In all cases, the instructor setting the examination has final responsibility for determining the bibliography.

MISSION, ECUMENICS, AND THE HISTORY OF RELIGIONS

Within the History Department, with an interdisciplinary link to the Theology Department, a division in Mission (theology and history), Ecumenics (theology and history), and History of Religions provides a distinctive concentration in Ph.D. Studies on the worldwide witness of the Christian church, ecumenical relations among churches, and the history of religions. The three segments of the program are integrally related. No one part can be studied in isolation. While focusing on mission history and theology, ecumenical history and theology, and the interaction of the Christian faith with other religions and secular ideologies, Mission, Ecumenics, and History of Religions encourages interdisciplinary approaches that draw on all Seminary departments.

REPRESENTATIVE SEMINARS

(For descriptions of individual seminars, see pages 118, 120, 122–123, and 124.)

EC946 DOING MISSIONAL THEOLOGY Mr. Hendriks

EC975 SIXTEENTH-CENTURY CHRISTIANIZATION OF THE AMERICAS Mr. Rivera-Pagán

EC991 EARLY CHRISTIAN MISSION Mr. Guder and Ms. Charry

HR917 CRITICAL ISSUES IN THE HISTORY OF RELIGIONS Mr. Young

CH921 PATRISTIC THEOLOGICAL LITERATURE Ms. McVey

CS936 SOCIOLOGY OF RELIGION Mr. Fenn

ET946 THEOLOGY AND SOCIAL THEORY Mr. Stackhouse

TH910 THEORY AND PRAXIS IN THEOLOGY Mr. Taylor

TH940 COMPARATIVE THEOLOGY Mr. Johnson

RESIDENCE REQUIREMENTS

The program in Mission (theology and history), Ecumenics (theology and history), and History of Religions includes, as the name implies, three major divisions of this field of study. It requires the successful completion of eight seminars (or their equivalents) during two years of residence. Of these eight seminars, at least six should be taken on the research track, which entails, in addition to any other requirements set by the instructor, the writing of a major research paper. As many as two seminars may be taken on the reading track. Decisions about seminar tracks should be made in consultation with the student's residence committee. Though the student may concentrate during the two years of required residence in any one of the three fields, he or she will normally be expected to take at least one doctoral seminar (or its equivalent) in each of the three major divisions. The remaining five course requirements may be taken

from doctoral or mid-level courses in this program, other offerings in the History and Theology Departments, offerings in the pertinent fields at the Seminary or at Princeton University, or special reading courses, as approved by the student's residence committee. If mid-level courses are taken for credit, additional work will be required. Students are also expected to attend the History Colloquium for two years.

Early in the period of residence, students should discuss possible thesis topics with their advisers. The research topic, which must be approved by the department by the end of the second year, should be prepared following the departmental guidelines available from the residence committee.

COMPREHENSIVE EXAMINATIONS

The program offers six fields of comprehensive emphases:

1. Missional theology as a global (i.e. Western and non-Western) and multicultural engagement with the classical theological disciplines
2. History of Christian mission, historical and contemporary
3. The ecumenical character of Christianity, engaged historically and theologically
4. Study of one or more non-Christian religions, with reference to both Western and non-Western contexts
5. Theory and methodology for the history of religions in relation to interreligious dialogue, comparative theology, and theology of religions
6. Social theory for the study of world Christianity in cross-cultural contexts

Of the five comprehensive examinations to be taken by doctoral students after the completion of their two-year residency, there will be at least one each in the areas emphasized by Mission, Ecumenics, and History of Religions.

Area III: THEOLOGY

The several fields of the Department of Theology (systematic theology, philosophy and theology, Christian ethics, and history of doctrine) are closely interrelated. Candidates normally will be examined in each, as well as in the particular field chosen for specialization (see description of comprehensive examinations). The department offers a cycle of seminars in its principal fields, for which all candidates intending to be examined in these fields normally must register and which they must complete successfully. In addition to the seminars, some carefully selected M.Div. courses or graduate offerings at Princeton University, which are also open to Ph.D. candidates, may be recommended.

A concentration in History of Doctrine may be pursued within either the Theology Department or the History Department. In the Theology Depart-



ment, the intent is to study the history of theology for the constructive theological task in the present day. Graduates are primarily theologians whose work has been focused on historical materials. In the History Department, the intent is to provide an understanding of theology in the context of the historical setting and the development of the Christian faith. Graduates are primarily historians who have focused on the development of theological ideas. The difference between the two departments and the examinations that students take is primarily methodological. For comparison, please see the History of Doctrine program description under Area II, History and Ecumenics. For descriptions of individual seminars, see pages 118 and 137–138.

COMPREHENSIVE EXAMINATIONS

Candidates in Systematic Theology are examined in systematic theology, the history of doctrine, ethics, and philosophy as related to the theological enterprise. A fifth examination or paper will deal with a subject in theology related to the student's major interest and possibly to the dissertation.

Candidates in Philosophy and Theology are examined in systematic theology, the history of doctrine, ethics, and philosophy as related to the theological enterprise. An additional examination will deal with subjects appropriate to the student's program, chosen from: 1. the history of philosophy, with concentration in a certain period; 2. an area of philosophy, such as metaphysics or history

and philosophy of science; and 3. a school of theology, with its antecedents and consequences.

Candidates in Christian Ethics are examined in ethics, systematic theology, and philosophy. Two additional examinations will deal with subjects appropriate to the student's program, chosen from: 1. history of doctrine, 2. a social or natural science as related to ethics, 3. mission and ecumenics, 4. the history and culture of a non-Western society, and 5. a special subject related to the student's major interest and possibly to the dissertation.

Candidates pursuing History of Doctrine within the Theology Department are examined in ethics, philosophy as related to the theological enterprise, and systematic theology. Two additional examinations in the history of doctrine will have a strong historiographical component.

Area IV: religion and society

The Ph.D. program in Religion and Society is designed to bring the resources of religion, the study of theology, philosophy, and the social sciences to the task of understanding the common life in its various contexts and human responsibility toward all creation. It prepares candidates for teaching, research, and other scholarly and ecclesiastical service in social ethics. It is expected that all candidates will develop a commitment in social ethics based on the study of the Christian traditions as they are emerging from around the world and of the philosophies and faiths that challenge them, including the ethics of at least one non-Christian tradition. It is also expected that each student will master the tools of critical social understanding and critical and reconstructive theories of religion in the areas of ethics and religion.

The program in Religion and Society is interdisciplinary and dialogical. It involves conversation between theology and social thought about basic commitments of faith and their implications for action, between the social sciences and ethics about the relation of social analysis to social involvement, and among the various schools of thought and leaders in all these disciplines. The aim of this program is to enable candidates to engage social issues and to work out a Christian ethic that involves a clear theological vision; a compelling view of rights, duties, responsibilities, and virtues; and a method of research and teaching that fosters engagement in social action.

representative seminars

(For descriptions of individual seminars, see pages 120, 122, 124, 137, and 142.)

CS936 THE SOCIOLOGY OF RELIGION Mr. Fenn

EC975 SIXTEENTH-CENTURY CHRISTIANIZATION OF THE AMERICAS
Mr. Rivera-Pagán

ET911 ARISTOTLE'S ETHICS AND POLITICS Mr. Paris

ET920 TYPES OF CHRISTIAN ETHICS Ms. Duff

ET946 THEOLOGY AND SOCIAL THEORY Mr. Stackhouse

HR917 CRITICAL ISSUES IN THE HISTORY OF RELIGIONS Mr. Young

TH910 THEORY AND PRAXIS IN THEOLOGY Mr. Taylor

TH956 THEOLOGY AND THE CHALLENGE OF INTERDISCIPLINARY REFLECTION Mr. van Huyssteen

COMPREHENSIVE EXAMINATIONS

Candidates will be examined in the following areas. In areas four and five, papers may be substituted for the examinations.

1. Historical Ethics
2. Social and Theological Ethics in the 20th and 21st Centuries
3. Social Sciences. This examination may be taken in one of the following: sociology of religion, political science, anthropology, social history, social psychology, and cultural analysis. The purpose of this examination is to equip candidates to grasp, assess, and employ the fundamental perspectives, concepts, methods, and theories that bear on the roles of religion and ethics in society.
4. The Religious and Social Ethics of a Non-Christian Tradition (Confucian, Buddhist, Hindu, Islamic, Indigenous, Judaic), with special reference to its encounter with Christianity in at least one context
5. An examination related to the dissertation and focused on an area of public policy or on social ethics in a cross-cultural context

Area v: practical theology

The Department of Practical Theology offers Ph.D. programs in Christian Education, Pastoral Theology, and Homiletics. Candidates are to complete successfully a minimum of eight doctoral seminars or their equivalent, two of which must be inter-area seminars on issues of common concern to the whole field of Practical Theology. One of these two seminars must be PT900 History and Method of Practical Theology. In addition, each of the three areas will have specific requirements for the remaining six seminars. For descriptions of individual seminars, see pages 162–166.

COMPREHENSIVE EXAMINATIONS

Students in Practical Theology are required to take five written comprehensive examinations, the timing of which will be determined in consultation with the residence committee. The examinations may all be taken during one of the following two examination periods, namely, September/October of the third

year or January of the third year. Alternatively, the examinations may be divided, so that one or two examinations may be taken in April/May of the second year and three or four examinations in September/October of the third year, or one or two examinations in September/October of the third year and three or four examinations in January of the third year. When the examinations are divided, the examination in Practical Theology will always be taken as the first in the overall sequence. The oral examination will be based on the written examinations.

Candidates in *Christian Education* are to write examinations in the following areas:

1. Practical theology
2. Christian education and psychology
3. Christian education and social theory
4. Practical theology and biblical or other theological disciplines
5. Christian education in historical perspective

Candidates in *Pastoral Theology* are to write examinations in the following areas:

1. Practical theology
2. One or more of the human sciences (e.g., psychology, sociology, anthropology)
3. The theological disciplines (systematic theology, ethics, biblical theology, or philosophy as related to the theological enterprise)
4. Theory, method, and practice in pastoral theology
5. Psychology of religion, or another field of relevance to pastoral theology (e.g., philosophy of religion, sociology of religion, religion and science, religion and literature)

Candidates in *Homiletics* are to write examinations in the following areas:

1. Practical theology
2. Social and cultural contexts of preaching
3. History, theory, and practice of preaching
4. Theology and hermeneutics in preaching
5. Either the relationship between preaching and the worship, order, and mission of the church, or a topic selected by the residence committee in consultation with the student, such as the rhetorical and communicational dimensions of preaching

Additional Programs and Requirements

NATIONAL CAPITAL SEMESTER

The National Capital Semester for Seminarians offers an opportunity for a limited number of students to spend their fourth semester of residence in Washington, D.C., for the study of public policy from a theological perspective and for encounter with persons involved in the political process. The program entails supervised study, direct political interaction, and ethical reflection, and offers a full semester of academic credit. Participants retain their enrollment in Princeton Seminary during the National Capital term, pay tuition to this institution, and are eligible for financial assistance. Students selected for this program will postpone their academic year field education placement until their senior year. Application for the program should be made to the Registrar by February 1 for the spring semester of the following academic year.

PROGRAM FOR ASIAN AMERICAN THEOLOGY AND MINISTRY

The Program for Asian American Theology and Ministry has been established by Princeton Theological Seminary to facilitate the theological education of leaders for the rapidly growing Asian American churches in the United States. The work of the program finds focus in the recruitment, education, and placement of bilingual and bicultural Asian American M.Div. students; the continuing education of Asian American clergy and laity; and the development of theological, educational, and bibliographic resources for an effective ministry in Asian American contexts.

Beyond its service to the Asian American church, the program seeks to promote mutual understanding and solidarity among persons of all ethnic and racial backgrounds, both within the Seminary and in the wider Christian community. Further information about the program and its activities may be secured by writing to:

Director
Program for Asian American Theology and Ministry
Princeton Theological Seminary
P.O. Box 821
Princeton, New Jersey 08542-0803

SPECIAL STUDENTS (NON-DEGREE)

The Seminary admits a limited number of qualified applicants who desire to pursue studies in the Seminary on a matriculated basis but who do not wish to enroll as candidates for a degree. Special students usually are admitted for only one year of study and pursue a carefully selected group of courses under a faculty adviser. They pay tuition either by the semester or by the unit of credit. Inquiries should be directed to the Office of Admissions and Financial Aid.

AUDITORS

Auditors are persons who have secured the permission of the professor to attend the class lectures for a course in which they are not enrolled for credit. Auditors should not expect to participate in class discussion (e.g., ask questions) or attend preceptorials, and may not take examinations or ask professors to evaluate work of any kind, and *no record will be maintained of any classes attended on this basis. Courses begun on an audit basis may not subsequently be changed to credit status.*

Regularly enrolled students, faculty spouses, student spouses, and persons invited by the President to be guests of the Seminary may audit classes by having the professor sign an audit authorization form (secured from the Office of the Registrar) and returning the signed form to the registrar no later than the tenth class day of the semester (the end of drop/add period).

Other qualified persons may audit classes, provided they have secured the permission of the professors involved, have enrolled with the registrar, and have paid the required fee for each course audited. Applicants should correspond with the registrar before contacting the professor. No outside auditors will be allowed to enroll after the tenth class day of the term.

UNCLASSIFIED STUDENTS

As a courtesy to other recognized schools of theology, students from those institutions may occasionally be allowed to register for a semester or a year of full-time or part-time work. The grades for such persons are transmitted to the sending schools, and Princeton Seminary provides no further transcript service. Unclassified students received in this way are not regarded to be alumni/ae of the Seminary.

A similar courtesy is extended to graduates of the Seminary who reside in

the area and who wish to pursue an occasional course without becoming candidates for an advanced degree. Such work is appended to the graduate's Seminary record.

Persons who wish to inquire about unclassified status should correspond with the registrar. Unclassified students are charged tuition, are not eligible for financial assistance, and normally cannot be considered for student services and/or campus accommodations.

VISITING SCHOLARS

The Seminary offers its facilities to a limited number of mature scholars who wish to engage in research, usually as part of a sabbatical leave from another institution. Such persons may apply for status as a visiting scholar which will grant them one or more privileges in regard to the use of the Seminary's resources. Use of the library, attendance at classes, and low rental furnished apartments are included among these privileges. Applicants for visiting scholar privileges should correspond with the President. The deadline for applications is November 15 for the following academic year, and applicants are usually notified by January 15 regarding the status of their applications.

DOCTORAL RESEARCH SCHOLARS

The Doctoral Research Scholar Program is designed to offer a brief (four month) period of access to the Seminary libraries for foreign nationals, in support of their dissertation research at their home institution. For the limited number of spaces available in the program, preference is given to applicants whose dissertation research will be most enhanced by access in Princeton to resources not available at home and who show greatest promise for contributing to future research and teaching in their home contexts.

INTERNATIONAL STUDENTS

Along with the other admission credentials, an international student desiring to enter a master's level program at the Seminary is required to have sent to the Director of Vocations a statement from his or her national church endorsing his or her educational plans as necessary preparation for a position of leadership in that church.

Occasionally, an application is received from a student whose preparatory education reflects a system rather different from that typical of the United States. In such instances, the equivalent of the A.B. degree is considered to be four years of regular academic study, primarily in the humanities, arts, and sciences, beyond the secondary (GCE) level. Three additional years of full-time study, principally in the disciplines of theology, are then required to establish M.Div. equivalency.

In the case of an international student whose native language is not English, final approval of the application shall be contingent upon the receipt of a certificate of proficiency in written and spoken English. The basis of evaluation shall be the Test of English as a Foreign Language (TOEFL). The successful master's level applicant will have achieved a minimum score of 550, with a minimum of 55 scored on each of the three parts of the examination, on paper based test or 213 on computer based test. Ph.D. applicants are expected to achieve a minimum score of 23 on each section of the computer based TOEFL, or 57 on each section of the paper based TOEFL. The fee for any such test shall be borne by the applicant. After the student has undertaken a Seminary program, he or she may be required to withdraw from candidacy or from further study, if, in the judgment of the faculty, he or she is found to be inadequately prepared in the English language.

Princeton Theological Seminary encourages international students to earn their Master of Divinity degrees in their home countries; thus, international students are not usually admitted to the M.Div. program.

MID-YEAR ADMISSIONS

Under normal circumstances the student should begin Seminary work in the fall of the year. However, candidates for the Th.M. degree, as well as special students, may undertake their studies at the beginning of the second semester. This privilege cannot be extended to international students. Applicants seeking advanced standing in the M.Div. and M.A. programs may be considered for admission beginning the second semester on a space-available basis.

TEACHER CERTIFICATION

Through a cooperative arrangement with Princeton University's Office of Teacher Preparation, for the academic year 2004–2005, it is possible for a selected dual degree Seminary students to obtain New Jersey State secondary or elementary school teacher certification. However, the practice teaching component of the teacher-certification program does not fulfill the Seminary's field education requirements. The Christian Education Administrator will administer the program.

Students must demonstrate that they are able to complete all certification requirements during the normal course of their Seminary degree program. In addition, students will register for an education course at the Seminary, as recommended by a member of the faculty in the School of Christian Education, and complete an integrative project on theology and education in consultation with the professor.

The deadlines for submitting applications to the Christian Education office are: April 20th if beginning the program in the fall and October 20th if beginning the program in the spring. All applications will be reviewed by the School of Christian Education and will be approved or not approved for

recommendation to the University based upon the following: ability to complete requirements, current and past academic work (graduate and undergraduate) including GPA; references from pre-student teaching or field education experience, and Princeton Seminary faculty; and motivating factors and potential for excellence in teaching.

Approved applications will be rank-ordered for recommendation to Princeton University. Final acceptance to the program is subject to interview and placement by Princeton University and the public school.

Applications and complete information are available in the Christian Education office located in Tennent Hall.

COMPLETION OF DEGREE REQUIREMENTS

Every degree candidate is responsible for ascertaining whether his or her program of courses will fulfill the graduation requirements. The Office of the Registrar maintains current records on all students except Ph.D. and D.Min. candidates, who are served by the Ph.D. and D.Min. offices respectively, and students may review their progress during normal business hours. Although grade reports are issued at the close of each semester, the Seminary is not responsible for calling attention to deficiencies in a student's progress unless those deficiencies are made the basis for disciplinary action.

Every student who expects to receive a degree at the annual commencement exercises, either in person or *in absentia*, shall file with the registrar not later than February 1 an *Application to Receive a Seminary Degree*. Failure to comply with this requirement may result in postponement of graduation until the following academic year.

RULES AND REGULATIONS

Additional rules and regulations governing life at the Seminary and the maintenance of candidacy are contained in the *Handbook*. This document is issued each year at the beginning of the autumn semester and represents a portion of the educational contract between the student and the Seminary. Particular attention is called to the section on Standards for Satisfactory Progress (found under "Academic Regulations and Information"), a federally mandated guide to eligibility for certain kinds of financial assistance.

As an essential part of the admission process, applicants are requested to provide several kinds of information regarding their personal and academic background. Failure to make written disclosure of information solicited on the application form, or misrepresentation in the information supplied, constitutes a prima facie basis for denial of admission. Where omissions or misrepresentations come to light after matriculation at the Seminary, and are reasonably believed to cast doubt upon the student's suitability for theological study, he or she is subject to dismissal.

Other Educational Opportunities at the Seminary

CENTER OF CONTINUING EDUCATION

DEAN OF CONTINUING EDUCATION: Joyce C. Tucker
PROGRAM COORDINATOR: David H. Wall
OPERATIONS COORDINATOR: Mary Grace Royal
CONFERENCE COORDINATOR: Sharon Lynn Kozlowski

The Center of Continuing Education, located on the campus of Princeton Theological Seminary, offers ministers and lay people opportunities to participate in ongoing theological inquiry to increase their effectiveness for ministry. It invites church leaders to the campus, away from the pressure of the heavy daily schedule of parish or office, to study under competent guidance and to use the facilities of a great theological library. Events are scheduled throughout the year in a variety of formats, from one-day to one-week and are organized around four focus areas: spiritual growth, leadership development, vital congregations, and theological studies. The Center also offers independent study and personal retreats, conferences, and a jointly sponsored international program with the Board of Ministry of the Church of Scotland.

The annual *Program Guide*, in which the many programs of the Center are listed in detail, is distributed in the fall. It contains complete information and registration forms. Copies may be obtained by contacting:

Center of Continuing Education
20 Library Place Princeton, New Jersey 08540-6824
Phone: (609) 497-7990
FAX: (609) 497-0709
E-mail: coned@ptsem.edu
Web site address: http://www.ptsem.edu/ce

Students at the Seminary may also take advantage of most of the offerings of the Center by registering in advance. Certain restrictions and requirements apply.

The Center also assists those who wish to pursue brief periods of independent study on campus, using the facilities of Speer and Luce Libraries. Additional

information and independent study registration forms are available in the *Program Guide* or on the web site.

Art Exhibitions in Erdman Gallery

The Center of Continuing Education displays various works of art from local and national artists in Erdman Gallery. A brochure listing all the exhibits scheduled for the year is available from the Center. We invite you to spend time this year with our featured artists' works in Erdman Gallery.

Facilities, Lodging, Child Care, and Meals

Lodging for continuing education participants is in Erdman Hall, across the street from the Seminary's Speer and Luce Libraries. Erdman hall is a non-smoking, no-pet facility with a total of 60 simple yet comfortable guest rooms, all of which have telephones with voice mail and modem access. Most rooms are singles containing one twin bed. A few rooms have double beds, but there are no rooms with two twin beds. There are six family units, each with one bedroom with a double bed and another bedroom with a single bed. These family bedrooms are connected and have a shared bathroom, anticipating the accommodation of families of three or four people. Six other rooms are especially equipped to meet the needs of people with disabilities. Rates per night are $45 for a single room and $65 for a double room (only one double bed.) Call for family room rates.

Three spaces at the Carol Grey Dupree Center for Children, a licensed daycare center for children 18 months to pre-kindergarten, are reserved for continuing education participants. Interested guests should contact the Office of Housing and Auxiliary Services.

Princeton Seminary's dining hall in the Mackay Campus Center—about a two-block walk from Erdman Hall—serves excellent food with a wide variety of selections for every meal, including at least one vegetarian entrée. In order to fulfill our contractual responsibility to the Seminary's food service provider, we must offer our campus housing and meal plan as a package when continuing education events are in session. Those arriving early or staying on campus following an event may purchase meals in the cafeteria on a cash basis.

Certification Programs

The center offers events leading to three types of certification through the Presbyterian Church (U.S.A.): Presbyterian Christian Educator Certification, Presbyterian Interim Ministry Certification, and certification through the Administrative Personnel Association (APA). In addition, the Seminary has developed its own certification program to recognize work in the area of Hispanic

leadership development and enhancement, a program for laypeople offered in Spanish.

PRESBYTERIAN CHRISTIAN EDUCATOR CERTIFICATION

For information on Christian educator certification, contact Donna Cook in Louisville.

Phone: 888-728-7228, ext. 5751
E-mail: donnac@ctr.pcusa.org
PC(U.S.A.) certification web site: www.pcusa.org/christianeducators/

PRESBYTERIAN INTERIM MINISTRY CERTIFICATION

For information on interim ministry certification, contact Donna Cook in Louisville.

Phone: 888-728-7228, ext. 5381
E-mail: donnac@ctr.pcusa.org
PC(U.S.A.) certification web site: www.pcusa.org/ministers/interim/interim.htm

ADMINISTRATIVE PERSONNEL ASSOCIATION (APA) OF THE PRESBYTERIAN CHURCH (U.S.A.)

For information about APA certification, including how to contact your local region, contact

Teri Bauer
Phone: 813-909-1694
E-mail: apapcusa@aol.com
APA web site: www.pcusa-apa.org

HISPANIC LEADERSHIP PROGRAM

Princeton Theological Seminary offers a multifaceted leadership development program for the Hispanic/Latino/a church community. Track I provides a *Certificado en Liderazgo Congregacional* to lay leaders of Hispanic/Latino/a congregations who have completed a three-year program that includes biblical, practical, historical, and theological studies. It also provides officer training opportunities for newly elected elders and deacons while serving seasoned officers with updated information. Track I classes are now offered in Portuguese as well as Spanish. Track II provides a three-year program in Spanish for elders within the Hispanic/Latino Presbyterian church community that prepares them to fulfill the requirements of presbyteries for the opportunity to serve as commissioned lay pastors. Track III is the continuing education component in

which topics of concern are developed for Hispanic/Latino clergy. This entire leadership program, which will be entering its fifteenth year of ministry, is sponsored by Princeton Theological Seminary in cooperation with presbyteries in New York, New Jersey, and Pennsylvania; the Synod of the Northeast, Presbyterian Church (U.S.A.); and the Congregational Ministries Division of the General Assembly, Presbyterian Church (U.S.A.).

For further information contact:

The Reverend Victor Aloyo Jr.
Director of Vocations
Princeton Theological Seminary
P.O. Box 821
Princeton, NJ 08542-0803
Phone: 609-497-1940 or 1-800-622-6767, ext. 1940
E-mail: victor.aloyo@ptsem.edu

INSTITUTE OF THEOLOGY

The Institute of Theology is offered by the Center of Continuing Education each summer in late June. Pastors, educators, and other church leaders gather for Bible study and worship, workshops, convocation, and other special opportunities. Leadership is shared by members from the Princeton faculty and administration, and faculty and pastors from around the country. The sixty-fourth Institute of Theology is scheduled for ten days in Princeton.

- For those who wish to attend one week only: June 20–24, 2005
- For thos who wish to attend two weeks: June 20–June 30, 2005

For complete information and a brochure, contact the Center.

INSTITUTE FOR YOUTH MINISTRY

The Princeton Theological Seminary Institute for Youth Ministry was established in 1995 as an international center committed to furthering the theological task of Christ-centered ministry with young people. Committed to integrating theory and practice, the Institute collaborates with seminaries, church leaders, congregations, communities, and adolescents to promote the strategic importance and practice of youth ministry. The Institute for Youth Ministry carries out its mission through: degree programs, research, continuing education, and leadership development.

Degree Programs

Princeton Theological Seminary offers two master's level degree programs to students wishing to focus part or all of their academic studies on youth minis-

try. The Master of Arts program and the Master of Divinity/Master of Arts dual degree program include courses in Bible, theology, church history, and practical theology, as well as several courses on the church's ministry with youth. In addition, a doctor of philosophy program in practical theology is available and may emphasize youth ministry. For more information on these degree programs see the sections on the specific degree programs elsewhere in this Catalogue.

Research

The Institute for Youth Ministry initiates original research in areas of youth, church, and culture and integrates research with the on-going practice of youth ministry. The Princeton Lectures on Youth, Church, and Culture, sponsored and published annually, are designed to foster original scholarship pertaining to youth and the contemporary church. Projects of the IYM have included: "The Princeton Project on Youth, Globalization, and the Church" and two projects, funded by the Lilly Endowment, Inc., entitled "Bridges: Linking Theological Education to the Practice of Youth Ministry" and "Building Bridges:Pastors Serving with Youth, and Youth and Young Adults."

Continuing Education and Leadership Development

The Institute for Youth Ministry provides opportunities for professional non-degree theological education and practical training in youth ministry. Its programs include:

- The Princeton Forums on Youth Ministry focus on practical theological reflection in the area of youth ministry. The forums include the Princeton Lectures on Youth, Church, and Culture, seminars relating theological disciplines and youth ministry, electives on specialized subjects in practical theology, informal discussion with lecturers and faculty, and worship.
- The Certificate in Youth and Theology program encourages the professional development of youth ministry practitioners and recognizes those who have made a sustained commitment to non-degree theological education in youth ministry.
- *Cloud of Witnesses*, an audio journal on youth, church, and culture, offering theological reflection on youth ministry. It brings together scholars, pastors, lay people, and youth to encourage and support church leaders in their ministry. This journal is produced on compact disc.

For more information contact:

Institute for Youth Ministry
Princeton Theological Seminary
P.O. Box 821

Princeton, NJ 08542-0803
Phone: 609-497-7914; FAX: 609-279-9014
E-mail: iym@ptsem.edu

SUMMER SESSION

The summer session is designed to make graduate theological education available to certain persons unable to attend the Seminary during the regular school year, allow for intensive biblical language study, and provide Seminary students opportunities for additional work. Courses are open both to degree candidates and to properly qualified non-degree students. Each course carries three units of academic credit or 4.5 continuing education units, unless otherwise stated.

In addition to Biblical Hebrew and New Testament Greek, courses may be offered in biblical studies and PC(U.S.A.) polity. Summer session courses, with the exception of biblical languages and polity, are offered during two three-week periods in the months of July and August.

Biblical Hebrew and New Testament Greek are offered in an intensive eight-week session. Each course carries six units of academic credit. Because these courses are given simultaneously, only one language may be pursued during the summer. Outside full- or part-time employment is highly discouraged as language courses tend to be quite demanding. Anyone contemplating employment should speak with the Director of Professional Studies before classes begin. For Princeton Seminary degree candidates, field education for academic credit cannot be taken concurrently with a language course in the summer.

Class Schedule – Monday through Friday

8:45 a.m. – 10:00 a.m. Class
10:00 a.m. – 10:45 a.m. Break
10:10 a.m. – 10:30 a.m. Chapel, Wednesdays
10:45 a.m. – 12:15 p.m. Class

(Greek and Hebrew review sessions may be offered in the afternoons.)

Accommodations

Dormitory facilities are available throughout the program and linens are provided. Children and pets are not allowed in the dormitories. Three meals are served daily Monday through Friday. A continental breakfast and a brunch are served on Saturday and Sunday. Students residing in dormitories are required to be on the board plan.

Fees and Course Listings

Information regarding tuition, fees, and course offerings is available in early January of the applicable year on the registrar's home page at http://registrar.ptsem.edu.

For further information concerning the summer session, contact:

Office of the Registrar
Princeton Theological Seminary
P.O. Box 821
Princeton, New Jersey 08542-0803
Phone: 609-497-7820; FAX: 609-683-0741
E-mail: registrar@ptsem.edu

INTER-INSTITUTIONAL ARRANGEMENTS

Relations of academic reciprocity have been established between Princeton Theological Seminary and Princeton University, Westminster Choir College, and New Brunswick Theological Seminary. Although the terms of these arrangements vary slightly from school to school, in general they permit a degree candidate at the Seminary to enroll for courses in one of the other institutions without the payment of additional tuition charges.

Courses taken under an inter-institutional arrangement may be credited toward a Seminary degree provided they are appropriate to the character and level of the student's program. Except under the most unusual circumstances, a Seminary student is limited to one course in a cooperating institution during any semester, and the total number of such courses that may be applied to a degree at the Seminary also is limited.

Information on procedures to enroll for work in another institution, and on applicable regulations and restrictions, may be secured from the Office of the Registrar.

Inter-institutional policies do not permit a Seminary student to be matriculated simultaneously in more than one of the participating schools.

THE HISPANIC THEOLOGICAL INITIATIVE

In July of 1999, the Hispanic Theological Initiative (HTI), originally located on the grounds of Emory University, moved its offices to Princeton Theological Seminary. The HTI, an innovative program created in response to the needs voiced by religious leaders and pastors in Latino communities across the U.S. and funded by The Pew Charitable Trusts and Lilly Endowments, Inc., seeks to increase the availability and quality of Latino/a candidates for faculty and administrative positions in seminaries, schools of theology, and universities through a program of doctoral-level grants and awards, mentoring, and workshops. Program funds are also designated for community building and networking opportunities for all HTI awardees to interact with other Latino/a theological

students, as well as Latino/a scholars across the country. HTI staff members include Ms. Joanne Rodriguez, director, and Ms. Angela Schoepf, assistant director. For further information concerning this program, contact the HTI office, 12 Library Place, Princeton, New Jersey 08540; phone 609-252-1721.

THE CENTER OF THEOLOGICAL INQUIRY

Since its founding in 1978 by the Seminary's Board of Trustees, the Center of Theological Inquiry, an international, ecumenical center for the advanced study of Christian theology, has dedicated its efforts to revitalizing the human capacity to understand and live by the truth of God's work in the world through Jesus Christ. The CTI promotes advanced theological inquiry through its resident community, group research projects, pastor-theologian program, conferences, and public lectures. For more information, contact Director, Center of Theological Inquiry, 50 Stockton Street, Princeton, New Jersey 08540; phone: 609-683-4749; website: www.ctinquiry.org.



CHRISSIE KNIGHT

Courses of Study

The course offerings have been projected for the academic year 2004–2005 and, in some instances, for the year 2005–2006. The program of courses is subject to such changes as circumstances may require. Any course for which there is insufficient enrollment may be cancelled by the Seminary.

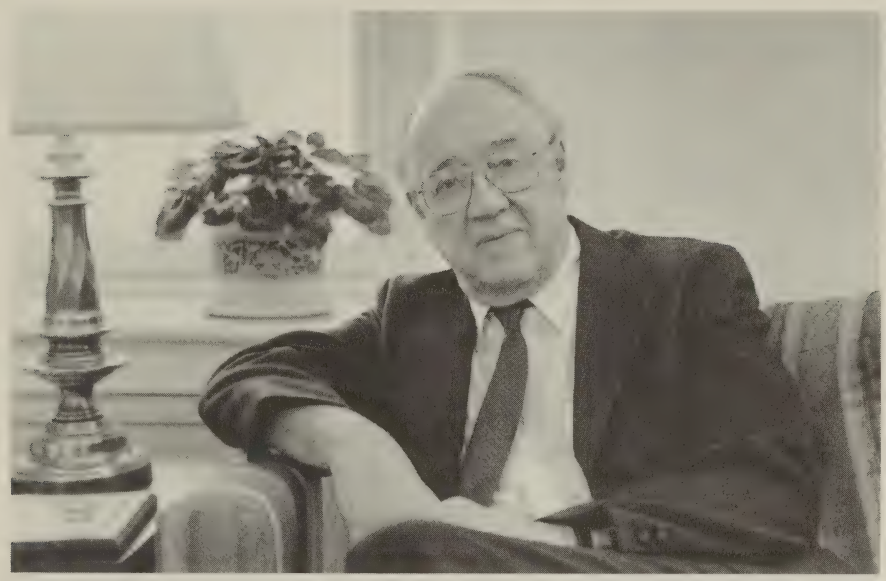
The academic year is divided into two semesters, each approximately 15 weeks in length. Courses are also offered during an eight-week summer session. Courses carry three semester units of academic credit unless otherwise stated in the description.

A full-time program for M.Div., M.A., and dual degree candidates ordinarily consists of fifteen units each semester; for other master's candidates, twelve units each semester. The minimum load for full-time candidacy in the M.Div. and M.A. programs is twelve units per semester; however, students who carry no more than the minimum twelve credits per full-time semester, will require additional part-time semesters in order to complete their programs.

Arrangement of Catalogue Entries

Courses are identified by codes consisting of two letters and three numbers. The letter portion of each code designates the field and department in which the offering is listed. These designations are:

Code	*Field*	*Department*
CH	Church History	History
CM	Congregational Ministry	Practical
CS	Christianity and Society	History
EC	Ecumenics	History
ED	Christian Education	Practical
ET	Christian Ethics	Theology
GM	General Ministry Requirements	
HR	History of Religions	History
NT	New Testament	Biblical
OT	Old Testament	Biblical
PC	Pastoral Care and Specialized Ministries	Practical
PH	Philosophy	Theology



CHRISSIE KNIGHT

James F. Armstrong

PR	Preaching	Practical
PT	Practical Theology Doctoral Seminars	Practical
SC	Speech Communication in Ministry	Practical
TH	Doctrinal Theology	Theology
WR	Worship	Practical

The number portion of the code provides a unique identification for each offering. Numbers 199–199 designate basic or introductory level, courses that are not normally open to Th.M. candidates. The classification of courses in the range 299–899 varies from department to department, reflecting differences in timeframe, thematic focus, or subject area, but higher numbers do not necessarily indicate work on a more advanced level than do numbers lower in the scale.

Ph.D. seminars are designated by numbers 900–999 and are designed for and normally restricted to candidates for the Ph.D. degree. Exceptions may be made only where the student demonstrates a command of the scholarly tools ordinarily necessary for doctoral work. Any person not a doctoral candidate at Princeton Seminary or University who wishes to enroll in one of these seminars must submit an *Application to Enroll in a Ph.D. Seminar* (obtained from the Office of the Registrar), signed by the professor, with his or her registration.

Specific prerequisites and limitations on enrollment are set forth in field headings, in individual descriptions, and in separately available semester listings.

Biblical Studies

PROFESSORS: J.F. Armstrong, C.C. Black (Chair), B.K. Blount, †J.H. Charlesworth, ‡B.R. Gaventa, P.D. Miller, *D.T. Olson, K.D. Sakenfeld, C.L. Seow
ASSOCIATE PROFESSORS: F.W. Dobbs-Allsopp, J.E. Lapsley, J.R. Wagner
ASSISTANT PROFESSORS: E. Lee, G. Parsenios
INSTRUCTOR: S.P. Ahearne-Kroll
VISITING LECTURER: B. Pongratz-Leisten

OLD TESTAMENT

Introductory Courses

OTI01 ORIENTATION TO OLD TESTAMENT STUDIES
An introduction to selected perspectives of the Old Testament through lectures, preceptorial group study, and directed reading in the Old Testament itself and in secondary literature. Required of M.Div. candidates in the first year of study. Not open to Th.M. or Ph.D. candidates. Three credits.
First Semester, 2004–05 Mr. Miller and Ms. Sakenfeld
First Semester, 2005–06

OTI51,-152 INTRODUCTORY BIBLICAL HEBREW
First semester: introduction to Hebrew grammar; second semester: completion of Hebrew grammar and the reading of selected Old Testament passages. The two semesters are designed to be taken in immediate sequence. If the sequence is interrupted, a placement examination must be passed before the second semester is begun. This course does not fulfill Biblical Department distribution requirements. Three credits each semester.
Full Year, 2004–05 Ms. Lapsley (A) and Ms. E. Lee (B)
Full Year, 2005–06

OTI53 HEBREW TRANSLATION
Designed to enable students to acquire and maintain proficiency in the reading of biblical Hebrew. Some grammar and vocabulary review will be offered as needed.

*On leave first semester 2004–05. †On leave second semester 2004–05. ‡On leave both semesters 2004–05.



ERIN DUNIGAN

Eunny Patricia Lee

Prerequisite: course OT152 or OT45 or permission of the instructor. One credit.
Either Semester, 2004–05 Staff
Either Semester, 2005–06

Multi-Program Classes Based on the English Text

OT211 THE INTERPRETATION AND THEOLOGY OF THE PENTATEUCH
Study of the first five books of the Old Testament, with attention to the variety of ways in which this biblical material may be interpreted with a focus on contemporary issues of theology and faith. Prerequisite: course OT101. Three credits.
Second Semester, 2005–06 Mr. Olson

OT230 INTERPRETATION OF JOB
A study of the book of Job in English, with particular attention to literary and theological questions, as well as selected issues in the history of interpretation. Prerequisite: course OT101. Three credits.
First Semester, 2004–05 Mr. Seow

OT256 DANIEL: INTERPRETATION AND EXPOSITION
A study of the Book of Daniel, with attention to questions of origin, genres, world view, and theological perspectives. Will also explore the mythological elements in the book, the background of the "son of man" tradition, Old Testament angelology, eschatology, and the problem of cosmic evil. There will be opportunity to consider contemporary

theological and homiletical issues posed by apocalyptic literature in general and the Book of Daniel in particular. Prerequisite: course OT101. Three credits.
First Semester, 2005–06 Mr. Seow

OT270 EXILE AND THEOLOGY
A historical and theological study of the exilic period, with emphasis upon the theologies that emerged in the wake of the destruction. Special attention to the responses of Jeremiah, Ezekiel, the Priestly theologian, and Deutero-Isaiah to the exilic situation. Prerequisite: course OT101. Three credits.
First Semester, 2005–06 Mr. Seow

OT301 GOD IN THE OLD TESTAMENT
The course will focus on the central word of the Old Testament, its witness to the God of Israel who was incarnate in Jesus Christ. Such topics as the character or attributes of God, the presence of God, the knowledge of God, distinctiveness and commonality in relation to other religious views of God, the role of anthropomorphic language, and the history of God will be considered. Exploration of these matters in the context of the Old Testament as a whole, and as they affect the way in which we think about Christian theology. Prerequisite: course OT101. Three credits.
Second Semester, 2004–05 Mr. Miller

OT305 THE WORLD OF THE BIBLE
Designed to provide, through consideration of selected topics from the fields of history, archaeology, religion, and comparative literature, a general introduction to the world of the Old Testament and to the peoples who inhabited that world: their history, their customs, and their stories. Prerequisite: course OT101. Three credits.
First Semester, 2004–05 Mr. Dobbs-Allsopp.

OT315 SIN AND SALVATION IN THE OLD TESTAMENT
This course will examine various Old Testament traditions (pentateuchal, prophetic, wisdom, etc.) for their diverse understandings of sin. Further, the course will address how these traditions understand salvation in the lives of the biblical figures and especially in the corporate life of Israel. Prerequisite: course OT101. Three credits.
Second Semester, 2004–05 Ms. Lapsley

OT360 THE OLD TESTAMENT, WOMEN, AND CULTURAL AND ECCLESIAL DIVERSITY
Interpretation of the Old Testament in and for the church in support of understanding women as fully human in God's image. Students will identify and study Old Testament texts appropriate to the topic within their own cultural and ecclesial contexts and will consider contextually appropriate teaching strategies; class participants from diverse contexts will share their learning about texts and strategies. Attention to development of culturally and ecclesially appropriate bibliographies. Prerequisite: course OT101.(Enrollment may be limited.) Three credits.
Second Semester, 2004–05 Ms. Sakenfeld

OT390 BIBLICAL INTERPRETATION IN A POSTMODERN WORLD
Consideration of selected postmodern and post-Holocaust thinkers (Putnam, Levinas, Caputo, Nussbaum, Sen, Bakhtin) and their relevance for biblical interpretation and theology. Specific biblical texts to be engaged include Job, Lamentations, Song of Songs, and Amos. Prerequisites: course OT101. Three credits.
First Semester, 2005–06 Mr. Dobbs Allsopp

Multi-Program Classes Based on the Hebrew Text

OT400 INTRODUCTION TO HEBREW EXEGESIS
Introduction to the methods and resources of Hebrew exegesis, through study of selected passages from a variety of biblical material including narratives, legal material, psalms, wisdom, and the prophets. The practice of critical exegesis will be combined with concern for the use of Old Testament scriptures for theology and ministry. Prerequisite: course OT152 or OT4S. Three credits.
First Semester, 2004–05 Mr. Miller
First Semester, 2005–06

OT412 READING AND INTERPRETING DEUTERONOMY
A detailed reading of the book of Deuteronomy in Hebrew, with attention to grammatical, syntactical, literary, and theological features of the text. Designed to enable students to gain a high degree of familiarity with the language and thought of this central and influential book. Students will read through much of the book in Hebrew. Opportunity will be given to prepare an exegesis of a portion or portions of the book. Prerequisite: courses OT101 and OT152 or OT4S. Three credits.
Second Semester, 2004–05 Mr. Miller

OT420 READING AND INTERPRETING KINGS
Interpretation of portions from I and II Kings, with particular attention to the nature of biblical narratives and the theological contributions of these texts to the life of the faith community. Selections read will include those passages commonly found in the lectionaries, as well as those that are notoriously difficult to read as scripture (e.g., strange or offensive stories, pedantic descriptions, and seemingly dry historical accounts). Designed to help students develop their ability to interpret this historical narrative as theological literature. Prerequisites: courses OT101 and OT152 or OT4S. Three credits.
Second Semester, 2004–05 Mr. Seow

OT438 SONG OF SONGS
Exegesis and interpretation of the Song of Songs, described by Rabbi Akiba as the "Holy of Holies" of all the biblical writings. Issues of historical, literary, and theological interest are taken up throughout. Prerequisites: courses OT101 and OT152 or OT4S. Three credits.
Second Semester, 2004–05 Mr. Dobbs-Allsopp

OT440 EXEGESIS OF RUTH AND ESTHER
Exegesis and interpretation of the Hebrew text of Ruth and Esther, with attention to the

literary and theological features of the text. Special consideration given to the issues of inclusivism and exclusivism, and the implications of these age-old questions for the life of Christian discipleship in a pluralistic and global context. Prerequisites: courses OT101, and OT152 or OT4S. Three credits.

First Semester, 2004–05 Ms. Lee

OT452 EXEGESIS OF AMOS

An exegetical study of the book of Amos paying particular attention to its historical context in the eighth century B.C. Attention will also be given to issues of text criticism, form criticism, tradition criticism, and history of religions, as well as to the contemporary appropriation of the book for theological purposes. Prerequisites: courses OT101 and OT152 or OT4S. Three credits.

Second Semester, 2005–06 Mr. Seow

OT464 HOW TO READ A BIBLICAL POEM

A general introduction to Hebrew poetry and poetics. Students will be introduced to the basic features of Hebrew poetry, read representative examples of the various attested poetic genres, and engage ongoing debates concerning the nature of Hebrew poetry. The final portion of the course will be dedicated to sampling the "afterlife" of Hebrew poetry as reflected in selected Anglo-American poets (e.g., Donne, Hopkins, Whitman). Special attention will be paid throughout to poetry's (especially Hebrew poetry) unique capacities to contribute to contemporary discussions in theology, ethics, and pastoral care. Prerequisites: courses OT101 and OT152 or OT4S. Three credits.

First Semester, 2004–05 Mr. Dobbs-Allsopp

OT466 WOMEN IN OLD TESTAMENT NARRATIVES

A study of selected Old Testament narratives involving women, with attention to historical, literary, and theological perspectives centered around the issue of gender. Prerequisite: course OT152 or OT4S. Three credits.

First Semester, 2005–06 Ms. Lapsley

OT480 BIBLICAL THEOLOGY AND THE PRACTICE OF MINISTRY

Exegesis of selected biblical texts that seeks to place the Old and New Testaments in theological and practical dialogue with one another and with contemporary ministry situations and struggles. Designed to help students use Scripture as a theological resource for shaping and guiding parish ministry. Topics will include issues of life and death, church and state, worship and sacraments, and law and gospel. Same as course NT480. Prerequisites: courses OT101, NT101, OT152, NT152. Three credits.

Second Semester, 2004–05 Messrs. Olson and Black

Advanced Language Classes

OT510 ACCELERATED HEBREW READING

A reading course designed for graduate students and others who desire to gain proficiency in the reading of Hebrew prose and Hebrew poetry. The materials covered vary from term to term, providing exposure to texts of different genres and levels of difficulty.

Prerequisite: a middle level course in Hebrew or Hebrew exegesis. Course may be repeated. This course does not fulfill Biblical Department distribution requirements. Three credits.
Second Semester, 2004–05 Mr. Seow
Second Semester, 2005–06

OT540 ARAMAIC II
A general overview of Aramaic grammar, with primary attention given to readings selected from various dialects of Aramaic, including Biblical Aramaic. Prerequisite: Knowledge of at least one Semitic language (e.g., Hebrew). Three credits.
Second Semester, 2005–06 Mr. Dobbs-Allsopp

OT554C UGARITIC
Introduction to the grammar; study of a selected text. This course does not fulfill Biblical Department distribution requirements. Three credits.
Second Semester, 2004–05 Ms. E. Lee

OT556C AKKADIAN GRAMMAR
Study of the grammar in transcription, followed by reading of cuneiform texts from several periods of the language. This course does not fulfill Biblical Department distribution requirements. Three credits.
Second Semester, 2005–06 Staff

OT558C INTERMEDIATE AKKADIAN
Readings in various genres of Akkadian literature. Regularly scheduled meetings are held each semester for the full academic year. Prerequisite: course OT556C or equivalent. This course does not fulfill Biblical Department distribution requirements. Three credits.
Second Semester, 2004–05 Ms. Pongratz-Leisten

OT890 HEBREW PROSE
An advanced course for graduate students seeking to gain proficiency in the reading of Hebrew prose. Special attention will be given to morphology, syntax, and vocabulary acquisition through Hebrew reading and composition. Limited to PH.D. students and others with permission of the instructor. One credit.
First Semester, 2004–05 Mr. Seow
First Semester, 2005–06

Ph.D. Seminars

Classes designed for and normally restricted to candidates for the Ph.D. degree. See page 97 for information regarding exceptions.

OT902 NEAR EASTERN BACKGROUNDS TO ISRAELITE RELIGION
A study of the ancient religious world out of which the biblical faith arose and in which it began to take shape, giving equal attention to elements of continuity and discontinuity. Three credits.
Second Semester, 2004–05 Mr. Dobbs-Allsopp

OT903 HEBRAICA

A critical exploration and application of comparative philology, historical Hebrew grammar, textual criticism, and historical reconstruction to the exegesis of selected Old Testament texts. Texts treated will include samples of archaic Hebrew poetry as well as standard Hebrew poetry from prophetic, wisdom, and liturgical materials. Three credits.

First Semester, 2005–06 Mr. Dobbs-Allsopp

OT904 BIBLICAL HISTORY IN ITS ANCIENT NEAR EASTERN CONTEXT

A study of selected problems in the history of Israel, with emphasis on methodology and the use of epigraphic and non-epigraphic remains in historical reconstruction. Three credits.

Second Semester, 2005–06 Ms. Sakenfeld

OT906 NORTHWEST SEMITIC EPIGRAPHY

A graduate seminar introducing students to the study of inscriptions in Hebrew and the related languages of Syria-Palestine, especially Moabite, Ammonite, Phoenician, and Aramaic. Limited to Ph.D. students and others with permission of the instructor. Three credits.

First Semester, 2004–05 Mr. Seow

OT907 HISTORY OF OLD TESTAMENT INTERPRETATION: GENESIS

A seminar on the history of biblical interpretation, using the book of Genesis as its focus. Selected readings from ancient, medieval and reformation interpreters, both Jewish and Christian. Same as course CH907. Three credits.

Second Semester, 2004–05 Mr. Olson

OT910 LITERARY APPROACHES TO OLD TESTAMENT INTERPRETATION

A study of more recent developments in the literary study of Old Testament texts (structuralism, deconstruction, reader response, canonical analysis). Consideration of the interplay of these approaches with other historical-critical methods of exegesis. Three credits.

First Semester, 2004–05 Ms. Lapsley

OT920 BIBLICAL THEOLOGY I

The seminar will focus on the problematics of Old Testament theology in light of the methodological challenges of post-enlightenment historical consciousness and critical historical approaches to Old Testament traditions and Israel's faith. Emphasis upon the history of research as well as upon contemporary proposals. Three credits.

First Semester, 2005–06 Mr. Olson

OT990 READING TUTORIAL ON A BOOK OF THE OLD TESTAMENT

Study of a particular book from the canon of the Old Testament chosen by the doctoral student in consultation with a selected professor who will act as a mentor over two semesters of study (normally the spring semester of the first year and fall semester of the second year of residence). Investigation of the book's critical and exegetical issues, development of a sample course syllabus in preparation to teach the book, and a research

paper on a topic or text related to the chosen book. Three credits at the end of two semesters. Open to Ph.D. candidates only.
To be arranged Staff

NEW TESTAMENT

Introductory Courses

NT101 ORIENTATION TO NEW TESTAMENT STUDIES
An introduction to selected perspectives of the New Testament through lectures, preceptorial group study, and directed reading in the New Testament and in secondary literature. Required of M.Div. candidates during the first year of study. Not open to Th.M. or Ph.D. candidates. Three credits.
Second Semester, 2004–05 Messrs. Blount and Wagner
Second Semester, 2005–06

NT151,-152 INTRODUCTION TO NEW TESTAMENT GREEK
An introduction to the elements of New Testament Greek with emphasis upon the mastery of forms, basic vocabulary, and syntax. Reading of selected portions of the Greek New Testament. The two semesters are designed to be taken in immediate sequence. If the sequence is interrupted, a placement examination must be passed before the second semester is begun. This course does not fulfill Biblical Department distribution requirements. Three credits each semester.
Full Year, 2004–05 Mr. S. Ahearne-Kroll (A) and Mr. Parsenios (B)
Full Year, 2005–06

NT153 GREEK TRANSLATION
Designed to enable students to acquire and maintain proficiency in the reading of Hellenistic Greek. Readings will come primarily from the Greek Bible but will also include selected extra-biblical texts. Prerequisite: course NT152 or NT4S or permission of the instructor. One credit.
Either Semester, 2004–05 Staff

Multi-Program Classes Based on the English Text

NT299 THE APOCALYPSE: WHAT DOES REVELATION REALLY REVEAL?
A literary, theological and socio-historical study of the book of Revelation based on the English text. Particular attention will be given to the book's prophetic use of apocalyptic imagery which encodes a spiritually and politically transformative message to both its first-century and contemporary church audiences. Prerequisite: course NT101. Three credits.
First Semester, 2004–05 Mr. Blount

NT322 PREACHING THE GOSPEL OF MARK
A survey of recent approaches to analyzing and interpreting Mark, an exploration of the

variety of preaching styles appropriate to the gospel themes and literature, and exegetical-homiletical studies of representative portions of the gospel text. Opportunity will be given for the writing of sermons based upon the text. Prerequisite: course NT101. Three credits.

First Semester, 2005–06 Mr. Blount

NT341 PRAYER IN THE NEW TESTAMENT

An exploration of the forms, directions, and theological bases of prayer in the New Testament, with attention to its Jewish origins, patristic developments, and significance for the contemporary church. Prerequisite: course NT101. Three credits.

First Semester, 2004–05 Mr. Black

NT348 THE CRUCIFIXION AND RESURRECTION OF JESUS CHRIST

A theological exploration of a basic Christian affirmation, attentive to its historical and religious contexts, its interpretations by various New Testament witnesses, and its appropriation by the church in the present day. Prerequisite: course NT101.Three credits.

Second Semester, 2005–06 Mr. Black

NT365 CULTURAL HERMENEUTICS: IDEOLOGY, POWER, AND TEXT INTERPRETATION

An exploration into how the cultural background and perspective of a text interpreter influences his or her conclusions regarding New Testament materials. The ideology of traditional "Eurocentric" New testament scholarship will be considered alongside an analysis of interpretations rendered by more "marginalized" text interpreters. Particular emphasis will be placed upon the interpretative procedures utilized by Latin American theologians and peasants, Negro slaves, preachers in the contemporary black church, and womanist and feminist theologians. Consideration of ways in which students may utilize results from this analysis to broaden their own interpretative horizons. Same as course TH379. Prerequisite: course NT101. Three credits.

Second Semester, 2004–05 Messrs. Blount and Taylor

Multi-Program Classes Based on the Greek Text

NT400 INTRODUCTION TO NEW TESTAMENT EXEGESIS

An introduction to exegetical methods by means of translation and interpretation of First Thessalonians and selected passages from the Gospel of Luke, with attention to the place of critical biblical study in the church's ministry. Prerequisite: course NT152 or NT4S

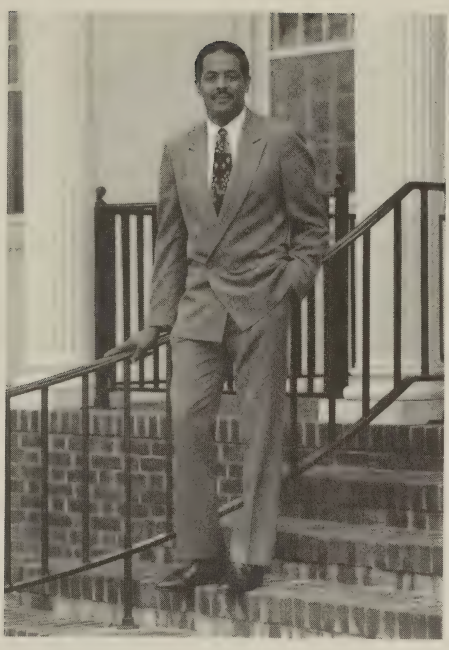
First Semester, 2004–05 Mr.Wagner

First Semester, 2005–06

NT406 THE GOSPEL ACCORDING TO MARK

A study of the earliest Gospel, in which literary and historical approaches will be enlisted in engaging a contemporary audience with the goal of shaping a Christian theological imagination. Prerequisites: courses NT101 and NT152 or NT4S. Three credits.

Second Semester, 2004–05 Mr. Black



CHRISSIE KNIGHT

Brian Keith Blount

NT408 THE GOSPEL ACCORDING TO LUKE
A study of the first volume of Luke–Acts, in which literary and historical approaches will be enlisted in engaging a contemporary audience with the goal of shaping a Christian theological imagination. Prerequisites: courses NT101 and NT152 or NT4S. Three credits.
First Semester, 2004–05 Mr. Blount

NT411 THE PARABLES OF JESUS
An exegetical and theological study of the parables in Mark, Matthew, and Luke, with attention to their historical setting, theological emphases, and hermeneutical implications. Prerequisites: courses NT101 and NT152 or NT4S. Three credits.
Second Semester, 2005–06 Mr. Black

NT414 EXEGESIS OF ROMANS
An exegetical study of the letter, with particular attention to its historical setting, its theological argument, and its continuing significance for the Christian church. Prerequisites: courses NT101 and NT152 or NT4S. Three credits.
First Semester, 2005–06 Ms. Gaventa

NT416 EXEGESIS OF FIRST CORINTHIANS
Careful study of the Greek text in its historical, literary, sociocultural, and theological dimensions, with a focus on developing interpretative skills and practices for teaching and preaching. Special attention will be paid to Paul's pastoral theology as he attempts to persuade the Corinthian church to share his vision of Christian community. Prerequisites: courses NT101 and NT152 or NT4S. Three credits.
First Semester, 2004–05 Mr. Ahearne-Kroll

NT417 EXEGESIS OF SECOND CORINTHIANS
Reading and exegesis of selected portions of the Greek text. Prerequisites: courses NT101 and NT152 or NT4S. Three credits.
Second Semester, 2004–05 Mr. Ahearne-Kroll

NT450 THE LIFE AND THOUGHT OF JESUS OF NAZARETH
A struggle with the question of what can be known reliably about Jesus' life and essential message. Through references to the Jewish literature contemporaneous with Jesus, with insights obtained from archaeological research, and by an indepth exploration of selected New Testament texts especially, the course will search for the history behind and within the kerygmatic faith. The dimension of history and faith in all credal formulae. Prerequisites: courses NT101 and NT152 or NT4S. Three credits.
First Semester, 2004–05 Mr. Charlesworth

NT471 THE LANGUAGE AND THEOLOGY OF THE DEAD SEA SCROLLS
A study of the palaeography and theology of the Dead Sea Scrolls, and an examination of the history and archaeology of the Qumran Essenes. Portions of the major scrolls will be read from photographs. Enrollment by permission of the instructor. Prerequisites: courses NT101 and NT152 or NT4S. Three credits.
Second Semester, 2005–06 Mr. Charlesworth

NT476 THE OLD TESTAMENT IN THE NEW
An investigation of the complex relationship between Israel's scriptures and the New Testament, with the goal of generating a research agenda for such topics as intertextuality, the significance of the Septuagint for the Christian Bible, biblical theology, canon, and Jewish-Christian relations. Prerequisites: courses OT101, NT101, OT152, NT152, and permission of the instructor. Three credits.
First Semester, 2005–06 Mr. Wagner

NT480 BIBLICAL THEOLOGY AND THE PRACTICE OF MINISTRY
Exegesis of selected biblical texts that seeks to place the Old and New Testaments in theological and practical dialogue with one another and with contemporary ministry situations and struggles. Designed to help students use Scripture as a theological resource for shaping and guiding parish ministry. Topics will include issues of life and death, church and state, worship and sacraments, and law and gospel. Same as course OT480. Prerequisites: courses OT101, NT101, OT152, NT152. Three credits.
Second Semester, 2004–05 Messrs. Black and Olson

Advanced Language Classes

NT892 ADVANCED GREEK READING AND GRAMMAR II
Grammatical and syntactical analysis and reading of more difficult religious and philosophical Greek texts from the Hellenistic period. Enrollment limited to Ph.D. candidates in Biblical Studies. Three credits.
First Semester, 2004–05 Mr. Parsenios

Ph.D. Seminars

Classes designed for and normally restricted to candidates for the Ph.D. degree. See page 97 for information regarding exceptions.

NT920 BIBLICALTHEOLOGY II
A review of the history of research, the background of major theological concepts, an examination of the diverse theologies, and a search for the heart of biblical theology. Three credits.
Second Semester, 2005–06 Mr. Blount

NT921 EARLIEST CHRISTIANITY IN ITS GRECO-ROMAN SETTING
Exploration of the Hellenistic and Roman worlds as context for the rise and development of earliest Christianity. Topics to be addressed include political and economic history, social relations, and Hellenistic-Roman philosophy and religion. Intensive reading in primary and secondary sources. Three credits.
First Semester, 2005–06 Mr. Blount

NT922 FIRST CENTURY JUDAISM
A study of Judaism in the first century. Selected readings from Philo, the Dead Sea Scrolls, the Mishnah, the Old Testament Pseudepigrapha, and Josephus. Intensive reading in Hebrew and Greek. Three credits.
First Semester, 2004–05 Mr. Wagner

NT943 CRITICAL ISSUES IN LUKE ACT
A research seminar addressing selected historical, literary, and theological problems in the Gospel of Luke and the Acts of the Apostles. Three credits.
Second Semester, 2005–06 Ms. Gaventa

NT945 THE PAULINE EPISTLES
A research seminar that considers selected literary, theological and/or historical issues in the undisputed Pauline letters. Three credits.
Second Semester, 2004–05 Mr. Wagner

NT949 SEMINAR ON MARK
A review of recent Mark research and investigation into selected issues of literary analysis, theological interpretation, and historical reconstruction. Three credits.
First Semester, 2004–05 Mr. Black

NT955 STUDIES IN THE GOSPEL AND EPISTLES OF JOHN
An examination of selected problems in recent Johannine research, with special attention to the issues of method in literary analysis, historical reconstruction, and interpretation. Three credits.
Second Semester, 2004–05 Mr. Parsenios

DEPARTMENTAL FACULTY

STEPHEN P. AHEARNE-KROLL. Instructor in New Testament. B.S., University of Massachusetts, Amherst; M.Div, Jesuit School of Theology, Berkeley; Ph.D. Candidate, University of Chicago Divinity School. His research interests include the use of the Psalms in the Gospel of Mark, the way mixing of genres in literature affects the literature and its reception, and how the religious contexts of Paul's audiences can illuminate Paul's writings. (Roman Catholic)

JAMES FRANKLIN ARMSTRONG. Helena Professor of Old Testament Language and Exegesis, Dean of Academic Affairs, and James Lenox Librarian Emeritus. B.D., Princeton Theological Seminary; M.A., Ph.D., Princeton University. A special interest is in Hebrew grammar and syntax and the development of Hebrew within the context of other Semitic languages. (Presbyterian)

CARL CLIFTON BLACK II.Otto A. Piper Professor of Biblical Theology. M.A., University of Bristol (U.K.); M.Div., Emory University; Ph.D., Duke University. His interests are the Synoptic Gospels, particularly Mark and Matthew; the Gospel of John; theology of the Old and New Testaments; Greco-Roman rhetoric; and the history of the interpretation of Scripture. (United Methodist)

BRIAN KEITH BLOUNT. Professor of New Testament. M.Div., Princeton Theological Seminary; Ph.D., Emory University. His primary interests are the Synoptic Gospels, and Revelation. He is particularly interested in cultural hermeneutics, as well as socio-linguistic and rhetorical approaches to text interpretation. (Presbyterian)

JAMES HAMILTON CHARLESWORTH. George L. Collord Professor of New Testament Language and Literature. B.D., Duke University Divinity School; Ph.D., Duke University Graduate School; E.T. École Biblique de Jerusalem. His teaching interests are in Early Judaism and Christian origins, with special attention to Jesus research, the Gospel of John, the Apocalypse of John, Judaism and Christianity today, and the New Testament and sociology. (United Methodist)

FREDERICK WILLIAM DOBBS-ALLSOPP. Associate Professor of Old Testament. M.Div., Princeton Theological Seminary; Ph.D., Johns Hopkins University. His research and teaching interests include Hebrew poetry (especially Lamentations and Song of Songs), integration of literary and historical methods of interpretation and post modern thought and theology, Semitic languages and linguistics, and comparative study of Old Testament literature within its ancient Near Eastern context. (Presbyterian)



Beverly Roberts Gaventa

BEVERLY ROBERTS GAVENTA. Helen H. P. Manson Professor of New Testament Literature and Exegesis. M.Div., Union Theological Seminary, New York; Ph.D., Duke University; D.D.(Hon.), Kalamazoo College; D.D.(Hon.), Christian Theological Seminary. She is particularly interested in Luke–Acts, the letters of Paul, literary approaches to biblical texts, and New Testament theology. (Presbyterian)

JACQUELINE EVANGELINE LAPSLEY. Associate Professor of Old Testament. M.A., University of North Carolina, Chapel Hill; M.Div., Princeton Theological Seminary; Ph.D., Emory University. Her primary research and teaching interests include literary and theological approaches to the Old Testament, with a particular interest in theological anthropology; interdisciplinary connections between the Old Testament, ethics, and theology; and the history of interpretation. (Episcopalian)

EUNNY PATRICIA LEE. Assistant Professor of Old Testament. M.Div., Ph.D., Princeton Theological Seminary. Her research and teaching interests include Israel's wisdom literature, Old Testament theology, reception history of the prophets, textual criticism, and the theme of "Israel and the nations." (Presbyterian)

PATRICK DWIGHT MILLER. Charles T. Haley Professor of Old Testament Theology. B.D., Union Theological Seminary in Virginia; Ph.D., Harvard University. His teaching and research interests lie primarily in the fields of Old

Testament theology and the history of Israelite religion. In addition the Books of Deuteronomy and Psalms are a particular focus of both teaching and writing. (Presbyterian)

DENNIS THORALD OLSON. Professor of Old Testament. M.Div., Luther Seminary; M.A., M.Phil., Ph.D., Yale University. His primary teaching and research interests are in the Pentateuch, literary approaches to Old Testament interpretation, and Old Testament theology. (Lutheran)

GEORGE LEWIS PARSENIOS. Assistant Professor of New Testament. M.Div., Holy Cross Greek Orthodox School of Theology; Ph.D., Yale University. His research and teaching interests include the Johannine literature; the interaction between early Christianity and classical culture; and patristic hermeneutics, particularly in the interpretation of the Gospel of John. (Greek Orthodox)

KATHARINE DOOB SAKENFELD. William Albright Eisenberger Professor of Old Testament Literature and Exegesis, and Director of Ph.D. Studies. M.A., University of Rhode Island; B.D., Harvard University Divinity School; Ph.D., Harvard University; S.T.D.(Hon.), Hastings College. Her research focuses primarily on biblical narratives concerning the pre-monarchical period and on feminist biblical hermeneutics. (Presbyterian)

CHOON LEONG SEOW. Henry Snyder Gehman Professor of Old Testament Language and Literature. M.Div., Princeton Theological Seminary; Ph.D., Harvard University. His research and teaching interests include the history of Israelite religion, wisdom literature, and the relation of myth and tradition in Old Testament theology. (Presbyterian)

JACKSON ROSS WAGNER, JR. Associate Professor of New Testament. M.Div., M.A., Trinity Evangelical Divinity School; Ph.D., Duke University. His interests include the interpretation of Scripture in early Judaism and early Christianity, the Septuagint, and Pauline theology. (United Methodist)

History

PROFESSORS: R.K. Fenn, †S.H. Hendrix, E.A. McKee, K.E. McVey, J.H. Moorhead L.N. Rivera-Pagán, P.E. Rorem (Chair)
ASSOCIATE PROFESSORS: ‡J.C. Deming, *R.F. Young
VISITING LECTURERS: H.D. Fearon, H.J. Hendriks

CHURCH HISTORY

Introductory Level Classes

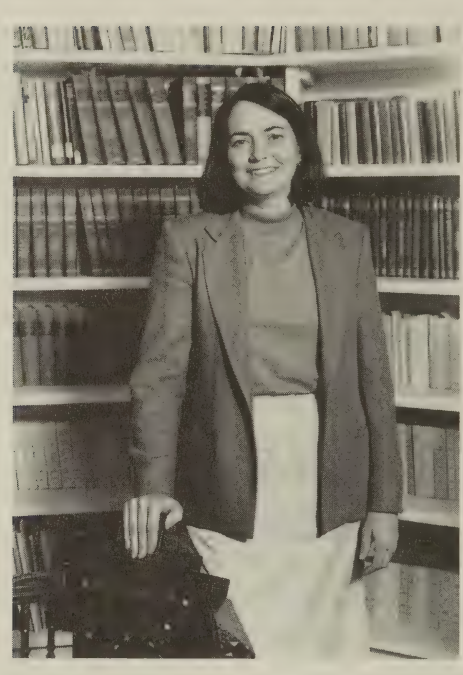
CH101 HISTORY OF CHRISTIANITY I
The life and thought of the Christian church from the apostolic period to the Reformation. Lectures and group discussions on brief writings representative of major movements. Designed as an orientation to the shape of the whole tradition in its social setting. Three credits.
First Semester, 2004–05 Ms. McVey and Mr. Rorem
First Semester, 2005–06

CH102 HISTORY OF CHRISTIANITY II
The life and thought of the Christian church from the Reformation to the present. Lectures and group discussions on brief writings representative of major movements. Designed as an orientation to the shape of the whole tradition in its social setting. Three credits.
Second Semester, 2004–05 Ms. McKee and Mr. Moorhead
Second Semester, 2005–06

Multi-Program Classes

CH217 CHRISTIAN WOMEN IN THE WORLD OF LATE ANTIQUITY
After an introduction to the social and political conditions of women and religious roles available to them in Greco-Roman antiquity, the course will focus on Christian women of the first six centuries. Readings drawn from classical Greek and Latin literature, the canonical and apocryphal New Testament, and the lives, legends, sayings, and writings of prominent Christian women (e.g., Thelca, Perpetua and Felicity, Macrina, Paula, Melania the Elder, Olympias the Deaconess, Melania the Younger, Empress Helena,

*On leave first semester 2004–05. †On leave second semester 2004–05. ‡On leave both semesters 2004–05.



KRYSTIN GRANBERG

Kathleen E. McVey

Egeria, Empresses Eudoxia, Pulcheria, and Theodora). Issues to be addressed include primitive matriarchy, misogyny, feminism, the use of female metaphors in philosophical and theological language, interpretation of Genesis 1–3 and the imago dei, Mariology, the role of Christian women in heresy, ordained ministry, asceticism, monasticism, pilgrimage, and in the cult of the saints. Prerequisite: course CH101. Three credits.
First Semester, 2004–05 Ms. McVey

CH221 ST. AUGUSTINE, HIS CONFESSIONS, AND HIS INFLUENCE
The life and thought of St. Augustine of Hippo, with special attention to his *Confessions.* Influential theological themes of Augustine's overall work, including *On the Trinity* and *City of God,* will be traced through the Middle Ages and Renaissance into the sixteenth-century Reformation. Lectures, small group discussions of the books of the *Confessions* (with an optional reading group on one book in the Latin original), and research paper. Prerequisite: course CH101. Three credits.
Second Semester, 2005–06 Mr. Rorem

CH223 PAGANS AND CHRISTIANS
Competition, conflict, and accommodation of Christians in their Graeco-Roman environment. Topics considered include: Christian and anti-Christian apologetics, martyrdom and persecution, Christian political theory before and after Constantine, significance of early Christian attitudes for reformation and modern ideas of church and state. Prerequisite: course CH101. Three credits.
Second Semester, 2004–05 Ms. McVey

CH226 WOMEN LEADERS OF THE MEDIEVAL CHURCH

A survey of specific women who influenced medieval Christianity: mystics, reformers, mothers, monarchs, martyrs, saints, and theologians; medieval perspectives on Eve, the Virgin Mary, and Mary Magdalene. Prerequisite: course CH101. Three credits.

Second Semester, 2005–06 Mr. Rorem

CH228 INTRODUCTION TO THE CHRISTIAN MYSTICAL TRADITION

An investigation of the theological and philosophical roots, the motifs, practices, and literary expressions of Christian mystical piety with special attention given to selected medieval mystics. Discussions, lectures, interpretations of primary sources. Prerequisite: course CH101. Three credits.

Second Semester, 2004–05 Mr. Rorem

CH235 THE SPIRITUALITY AND THEOLOGICAL LEGACY OF THE DIONYSIAN FORGERY

An investigation of the Pseudo-Dionysian writings and their influence on Christian theology and spirituality, especially medieval mysticism. Attention also will be given to medieval angelology, theological aesthetics (including Gothic architecture), ecclesiastical hierarchy, Thomas Aquinas and scholastic philosophy, negative theology, and liturgical commentaries. Lectures, discussion of readings, and research paper. Prerequisite: course CH101. Three credits.

First Semester, 2004–05 Mr. Rorem

CH240 MEDIEVAL CHRISTIANITY AND ITS CONTEXT

A broad survey of the medieval church, its theology and culture, in historical context. Some emphasis will be placed on the art, architecture, and music of medieval Christianity, and the relationships of Christians to Muslims and Jews. Prerequisite: course CH101. Three credits.

Second Semester, 2004–05 Mr. Rorem

CH321 THE THEOLOGY OF MARTIN LUTHER

An exploration of the development of Luther's thought in the context of his life and work and of his setting in church and society. The class will read a variety of Luther's writings and interpretations of Luther's theology. Prerequisite: courses CH101 and CH102.

Second Semester, 2005–06 Mr. Hendrix

CH322 THE THEOLOGY OF CALVIN

The character and development of Calvin's theology in historical context and its significance for the Reformed tradition. Readings from the Institutes, commentaries and sermons, treatises and ecclesiastical documents. Enrollment limited to 80. Prerequisites: courses CH101 and TH221; or permission of the instructor. Three credits.

First Semester, 2004–05 Ms. McKee

CH326 THE CATHOLIC REFORMATION IN THE SIXTEENTH CENTURY

An exploration of movements within the Roman Catholic Church that renewed the church's life and thought. Special attention will be given to Ignatius Loyola and the

Jesuits, Teresa of Avila, the Council of Trent, and to Catholic missions in Asia and Central America. Prerequisite: course CH101. Three credits.
First Semester, 2005–06 Mr. Hendrix

CH330 THE LITURGICAL YEAR: HISTORY AND THEOLOGY
Examination of the history and theological development of Sunday worship, liturgies of Lent-Easter-Pentecost, liturgies of Advent-Christmas-Epiphany and other liturgical emphases important to Christian worship. Particular attention to the Paschal Vigil, Protestant views and practices of the church year, and questions related to ways of choosing liturgical scriptural selections (lectionary, continuous reading, etc.). Prerequisites: courses CH101 and CH102. Three credits.
First Semester, 2005–06 Ms. McKee

CH332 PRAYER AND DEVOTIONAL-SPIRITUAL LIFE IN CHRISTIAN HISTORY
Study of the range of prayer as practiced in Christian history, including the contexts of public and individual worship, formal and spontaneous. Sources of devotional reflection will vary from year to year. Common class studies will be complemented by student presentations. Enrollment limited to 22. Preference given to those closest to graduation. Prerequisite: either course CH101 *or* course CH102. Three credits.
Second Semester, 2004–05 Ms. McKee

CH339 EARLY PROTESTANT SPIRITUALITY
Readings from a selection of Reformation literature that expresses the spirituality of Protestant authors from the first half of the sixteenth century. A variety of well-known and lesser known reformers will be represented through letters and sermons, interpretations of Scripture, hymns and prayers, theological essays, and guides to consolation, practicing the faith, and using the sacraments. Goals of the course include appreciation of the diversity and common features of early Protestant spirituality and assessment of its importance for the Reformation and the church today. Prerequisite: course CH101. Seminar format with limited enrollment; priority given to those closest to graduation. Three credits.
First Semester, 2004–05 Mr. Hendrix

CH340 THE RENEWAL OF WORSHIP IN THE SIXTEENTH-CENTURY REFORMATION
An ecumenical exploration of the theology and practice of worship in the religious renewals of early modern history. Included will be the late medieval period and Roman Catholic reform through Trent and beyond. Chief focus on the Protestant traditions: scripture, sacraments, prayer, and theology in corporate worship. Theological studies complemented by some attention to social and political factors, ethical concerns, popular spirituality and religious art, personal and family devotion, and lay and clerical participation. Guided reflection relating sixteenth-century to twentieth-century worship. Prerequisites: courses CH101 and CH102. Three credits.
Second Semester, 2005–06 Ms. McKee

CH348 CHRISTIANITY IN SCOTLAND: REFORMATION TO THE PRESENT
An examination of the history of ecclesial and doctrinal developments in Scotland since the Reformation. In addition to the Scottish Reformation, other movements, themes and figures to be considered include: the "Marrow Controversy", Jacobitism and its impact on church life, the Scottish Enlightenment, Scottish missions and missiology, the Great Disruption and its impact on theology and church life, and leading theologians from John McLeod Campbell to T. F. Torrance (including A. B. Bruce, James Denney, H. R. Mackintosh, and the Baillies). Same as course TH348. Prerequisite: course TH221. Three credits.
First Semester, 2005–06 Messrs. Deming and McCormack

CH350 THE RADICAL REFORMATION
A study of sixteenth-century religious leaders who wanted Christian faith and life to be radically different from the world and who held strong views about spirituality and social justice. Subjects include Thomas Muentzer, Andrew Karlstadt, Jakob Hutter, Hans Denck, Melchior Hoffman, Anabaptist women, Menno Simons, Caspar Schwenckfeld, George and Margaret Fell Fox. Students are invited to select subjects for study and to engage their legacy in such present-day communities as Mennonites and Quakers.
First Semester, 2004–05 Mr. Hendrix

CH378 AMERICAN CHRISTIANITY FROM THE COLONIAL ERA TO THE CIVIL WAR
Topics to be studied include Puritanism, the Great Awakening, the enlightenment, the development of modern denominational patterns, Christianity and American nationalism, the rise of voluntary societies, sectarian ferment, and the relationship of the churches to slavery and the Civil War. Three credits.
Second Semester, 2005–06 Mr. Moorhead

CH381 AMERICAN PROTESTANTISM AFTER DARWIN
An analysis of major religious issues from the Civil War to the mid-1920s. Topics to be studied include the relationship of science and theology, especially the impact of Darwin's evolutionary theory; biblical criticism; the growth of liberalism and fundamentalism; the social gospel; the African American churches; the impact of changing gender roles; and the temperance and foreign missionary crusades. Three credits.
First Semester, 2004–05 Mr. Moorhead

CH435 SECTS AND CULTS IN AMERICA
An examination of some of the major sectarian movements, including Mormonism, the Jehovah's Witnesses, Seventh Day Adventism, Christian Science, and the Unification Church. Consideration of the groups' self-understanding, analysis of their cultural and theological origins, and assessment of their relation to the mainstream of American Christianity. Designed to prepare students to comprehend and deal with sectarian movements often encountered in the practice of ministry. Three credits.
Second Semester, 2004–05 Mr. Moorhead

CH465 THE "DECHRISTIANIZATION" OF EUROPE
A study of the foundations and progress of the apparent decline of Christianity in modern European society, with attention to the questions of European Christianization,

the desacralization of nature, state, and society, the contemporaneous secularization of European institutions, and the privatization of European social and religious life. Three credits.

First Semester, 2005–06 Mr. Deming

CH490 PRESBYTERIAN HISTORY AND THEOLOGY

The history of Reformed theology and institutions oriented toward the understanding of Presbyterianism in twentieth-century America. The Presbyterian *Book of Confessions* will be viewed both historically and as a guide and resource for contemporary theology and preaching. Lectures, readings, preceptorial sections. Three credits.

Second Semester, 2005–06 Messrs. Deming and Moorhead

Ph.D. Seminars

Classes designed for and normally restricted to candidates for the Ph.D. degree. See page 97 for information regarding exceptions.

CH900 HISTORICAL METHOD

Readings in the basics of historical methodology and research. Written projects will focus on skills required in editing texts, evaluating evidence, and critically evaluating secondary literature in the area of the student's primary interest. Required of Ph.D. candidates in church history during the first year of residence. Three credits.

By special arrangement Departmental Staff

CH921 PATRISTIC THEOLOGICAL LITERATURE

Topic of the seminar: to be announced. Three credits.

Second Semester, 2004–05 Ms. McVey

CH925 MEDIEVAL THEOLOGICAL LITERATURE

Topic of the seminar: to be announced. Three credits.

First Semester, 2005–06 Mr. Rorem

CH932 SEMINAR: LUTHER INTERPRETATION

Topic of the seminar: to be announced. Three credits.

Second Semester, 2005–06 Mr. Hendrix

CH933 CALVIN AND THE CLASSICAL REFORMED TRADITION

An examination of the theological, institutional, and pastoral development of the classical Reformed tradition in the context of early modern (Reformation) history. Particular attention will be devoted to John Calvin's thought and practice, with consideration also of the wider extent of the early Reformed tradition, both key figures and geographic expansion. Topic of the seminar: the ministries/offices of the church and church-state relations.

First Semester, 2004–05 Ms. McKee

CH970 AMERICAN CHURCH HISTORY

Topic of the seminar: American Protestantism from the Civil War to the 1920s. Three credits.

First Semester, 2004–05 Mr. Moorhead

HISTORY OF RELIGIONS

Multi-Program Classes

HR271 WORLD CHRISTIANITY THROUGH WORLD LITERATURE

Through selected readings from a wide range of literature (colonial and post-colonial) by western and especially non-western writers up through the twentieth century, the emergence of World Christianity is explored, both the transmission of the Gospel and the appropriation of it, beginning with the period of European overseas expansion. Consideration of appropriate methodologies for the study of literature in relation to the history of Christianity. Three credits.

Second Semester, 2004–05 Mr. Young

HR302 COMPARATIVE MISSIOLOGY

An examination of historic and contemporary models for understanding the cross-cultural growth patterns of "missionizing" world religions (Buddhism and Islam in particular) in comparative perspective with Christianity. Included within the purview of the course are Sanskritization and other sociocultural processes underlying the diffusion of Hinduism. Related themes to be explored with a view toward other religions are the dynamics of revival, renewal, and reform, concepts of tolerance and inclusivism, varieties of syncretism, and contemporary trends among new religions and sectarian movements of Chinese, Indian, Japanese, and Korean origin now active in North America. Same as course EC302. Three credits.

First Semester, 2005–06 Mr. Young

HR338 PLURALISM, DIALOGUE, AND WITNESS

A survey of theological perspectives, historical and contemporary, Catholic and Protestant, on issues of interreligious dialogue and Christian witness in a work of many religions, with special attention to the writings of Michael Barnes, Gavin D'Costa, Joseph Dinoia, Jacques Dupuis, Paul Griffiths, Mark Heim, John Hick, Paul Knitter, and Schubert Ogden. Prerequisite: a seminary course in the history of religions or an undergraduate equivalent in the study of a world religion. Three credits.

Second Semester, 2005–06 Mr. Young

HR341 HINDUISM

Surveys change and continuity in the development of Hinduism as a complex of beliefs, events, institutions, and practices from the Vedic period to the present, with attention to contemporary forms of neo-Hinduism popularized abroad. Textual Hinduism of the "Great Tradition" (with selected readings from devotional, epic, and philosophical literature) is studied in tandem with anthropological ressearch on folk Hinduism of the "Little Tradition." Three credits.

Second Semester, 2004–05 Mr. Young

HR350 BUDDHISM

Change and continuity in the growth and development of Buddhism as a complex of beliefs, events, institutions, and practices from the era of the Buddha to contemporary

Buddhism popularized in North America are surveyed. Both Theravada and Mahayana Buddhism are included within the purview of the course, with geographical coverage from India to Japan. Textual Buddhism of the "Great Tradition" is explored in tandem with anthropological studies on the folk Buddhism of the "Little Tradition." Three credits.

Second Semester, 2005–06 Mr. Young

Ph.D. Seminar

This class is designed for and normally restricted to candidates for the Ph.D. degree. See page 97 for information regarding exceptions.

HR917 CRITICAL ISSUES IN THE HISTORY OF RELIGIONS

First Semester, 2005–06 Mr. Young

ECUMENICS

Multi-Program Classes

EC302 COMPARATIVE MISSIOLOGY

An examination of historic and contemporary models for understanding the cross-cultural growth patterns of "missionizing" world religions (Buddhism and Islam in particular) in comparative perspective with Christianity. Included within the purview of the course are Sanskritization and other sociocultural processes underlying the diffusion of Hinduism. Related themes to be explored with a view toward other religions are the dynamics of revival, renewal, and reform, concepts of tolerance and inclusivism, varieties of syncretism, and contemporary trends among new religions and sectarian movements of Chinese, Indian, Japanese, and Korean origin now active in North America. Same as course HR302. Three credits.

First Semester, 2005–06 Mr. Young

EC339 CROSS CULTURAL MISSION

Opportunity to engage in practical experience and reflection in Christian mission and ecumenics. Supervised short term mission activities of various types and in diverse locations throughout the world, conducted during the summer months; minimum stay overseas of eight weeks. Requirements include assigned preparatory readings and a final paper on a topic related to the summer service, determined in consultation with the instructor. The group will meet periodically during the autumn semester for discussion and review. Students must be in residence during the autumn semester. Arrangements must be made in advance with the instructor. Three credits.

To be announced Staff

EC402 MYTH, UTOPIA, AND FAITH: DIALOGUE BETWEEN CONTEMPORARY LATIN AMERICAN THEOLOGY AND LITERATURE

Theological readings and perspectives of the writings of Juan Rulfo, Alejo Carpentier, Gabriel García Márquez, Elena Poniatowska, Cristina Peri Rossi, Mario Vargas Llosa,

José María Arguedas, Ernesto Sabato, José Rodríguez Julia, Rosario Ferré, Isabel Allende, Senel Paz, Tatiana Lobo, Gloria Anzaldúa, et al. Review of modern theories about the possible convergences between theology and literature. Three credits.
Second Semester, 2005–06 Mr. Rivera-Pagán

EC403 NEW TRENDS IN LATIN AMERICAN THEOLOGY
Discussion and interpretation of new writings of Latin American theologians such as Gustavo Gutiérrez, Leonardo Boff, Elsa Tamez, Jorge Pixley, Enrique Dussel, Franz Hinkelammert, Rubem Alves, Hugo Asmann, José Miguez Bonino et al. Three credits.
Second Semester, 2004–05 Mr. Rivera-Pagán

EC404 HISPANIC/LATINO THEOLOGICAL WRITINGS IN THE UNITED STATES: THEIR DIALOGUE WITH NORTH AMERICAN AND LATIN AMERICAN THEOLOGIES
Readings of Justo González, Roberto Goizueta, Eldin Villafañe, Orlando Costas, Harold Recinos, Ismael Garcia, Ada María Isasi-Díaz, María Pilar Aquino, Orlando Espín, Virgilio Elizonso, Anthony Stevens-Arroyo, Anna María Diaz-Stevens et al.
First Semester, 2004–05 Mr. Rivera-Pagán

EC405 THIRD WORLD LIBERATION THEOLOGIES IN DIALOGUE
Analysis and discussion of the emergence and development of post Vatican II liberation theologies in Latin America, Africa, Asia, Oceania, and among minority groups in North America and Europe. Some of the themes to be discussed include: the concept of liberation and its convergences/divergences with more traditional soteriological terms (salvation, redemption, atonement); the contributions of liberation theologies to the ongoing conceptual debates about God, the Trinity, christology, pneumatology, and the nature and mission of the church; how the new liberation theologies are facing issues of race, gender, language, and culture. Three credits.
Second Semester, 2004–05 Mr.Rivera-Pagán

EC406 THEOLOGICAL READINGS OF WORLD LITERATURE
A theological discussion, in an ecumenical perspective, of world modern literature. The list of authors (Chinua Achebe, Jorge Luis Borges, Arundhati Roy, Toni Morrison, Isaac Bashevis Singer) will be global, reflecting the emergence of a planetary human culture. Emphasis upon the images, in the writings of those authors, of the divine and the sacred, as well as human fate, despair, and hope. Traditional theological models of relating faith and culture will be examined and questions. Three credits.
First Semester, 2004–05 Mr.Rivera-Pagán

EC443 THE MISSIONAL AND ECUMENICAL THEOLOGY OF LESSLIE NEWBIGIN
Investigation of the growing scholarly discussion of Newbigin's theological legacy with an emphasis upon his importance for contemporary theological work. Particular focus upon his theology of the unity of the church, his theological approach to cultural and religious pluralism, his understanding and practice of the authority of scripture within the church, and his critique of both the theology and ecclesial practice in the context of western Christendom/post- Christendom. Qualifies as a third theology course for M.Div.

candidates. Prerequisites: courses TH221, TH222, and TH457. Same as course TH443. Three credits.
First Semester, 2004–05 Mr. Guder

EC458 ECUMENICAL THEOLOGIES OF THE CHURCH'S MISSION
Beginning with the World Missionary Conference in Edinburgh in 1910, this course surveys and assesses the development of theologies of the church's mission that emerged out of the ecumenical encounter of the western and non-western churches, and of the diverse Christian traditions that have engaged each other under the aegis of the International Missionary Council, the Faith and Order Movement, the World Council of Churches, and the Lausanne Movement. Same as course TH458. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH222. Three credits.
Second Semester, 2004–05 Mr. Guder

Ph.D. Seminars

Classes designed for and normally restricted to candidates for the Ph.D. degree. See page 97 for information regarding exceptions.

EC946 DOING MISSIONAL THEOLOGY IN SUB-SAHARAN AFRICAN FAITH COMMUNITIES
Exploration of the missional basis for doing theology in Sub-Saharan African congregations, with focus upon the development of a methodology for theological work that integrates theological disciplines in concrete congregational issues. Equipping congregations to address issues like reconciliation, transformation, contextualization, multiculturalism, poverty, the HIV/AID pandemic, and sustainable development. Analyses of particular congregational situations with a view to developing a praxis theory that can be applied in the context of the congregation. Each student will carry out supervised research on a theme related to the seminar's topic and materials. Three credits.
First Semester, 2004–05 Mr. H. Hendriks

EC975 PROBLEMS AND ISSUES IN THE SIXTEENTH-CENTURY CHRISTIANIZATION OF THE AMERICAS
Analysis of the main theological themes raised by the conquest and christianization of the Americas, during the sixteenth century, giving priority to the study of primary sources. Several crucial issues were debated then and are to be pondered in the course: value and significance of the native religions; humanity and rationality, or lack of it, of the natives; slavery and its theological justification—the polemics on Aristotle's doctrine of "natural slavery," justice or injustice of the wars against the indigenous communities. Three credits.
Second Semester, 2005–06 Mr. Rivera-Pagán

EC991 EARLY CHRISTIAN MISSION AND THE PRACTICES OF CONGREGATIONAL FORMATION
Investigation of the missional identity and emerging theology of the early Christian movement, with particular attention to the practices of congregational formation. A

point of entry will be Martin Kähler's foundational essays on early Christian theology and its formation, and their critical assessment in light of subsequent scholarship. The disciplines of adult catechesis and the theology and practice of baptism in the first five centuries will provide further scope for research and interpretation. Three credits.
Second Semester, 2004–05 Mr. Guder and Ms. Charry

CHRISTIANITY AND SOCIETY

Multi-Program Classes

CS201 RELIGION AND SOCIETY
Investigation of the sacred sources of a sense of social obligation, of a common fate, and of legitimate authority. The sacred described as the sphere of social life in which primordial strivings come into play. Societies in which the sacred is in constant, dynamic, and intense interaction with basic institutions compared to more complex and secularized social systems. Symbolic victories over death in sacred pilgrimage and ritual; ceremonies, spectacle, stigmatization, and the concentration and the diffusion of the sacred in modern societies. Three credits.
First Semester, 2005–06 Mr. Fenn

CS221 SECULARIZATION: AN INTRODUCTION TO THE DEBATE
This course will focus on both academic and political controversies over the process of secularization in contemporary societies, as compared with the process in early modern Europe and in antiquity. Christianity analyzed as a major force for secularization. Special attention given to theological interest in religionless Christianity. Three credits.
Second Semester, 2004–05 Mr. Fenn

CS223 CHURCH, COMMUNITY, AND NATION
Investigation of the way in which the church, social classes, and the nation compete and collaborate with each other in the social construction of community. Class conflict and the role of the churches in local communities. The relation of central political and cultural institutions to groups and movements on the periphery. The effect of global social trends, dissent, religious movements, and the expansion of the state on the symbolic construction of community. Three credits.
First Semester, 2004–05 Mr. Fenn

CS230 RELIGION AND TIME
This course focuses on the contribution of Judaism and Christianity to the experience of time in Western societies, with special reference to the Sabbath, the fate of the soul, purgatory, millennium and the apocalypse. Social conflicts analyzed as reflecting tensions between public and private, religious and secular, official and popular orientations toward time. Three credits.
First Semester, 2004–05 Mr. Fenn

CS475 MINISTRY, CONFLICT, AND CATACLYSM
Introduction to a type of exposition that combines sociological analysis and social history with the concerns of ministry. Focus on pastoral ministry to the Christian community during and after the civil war of 66–73 A.D. and in metropolitan areas of the United States in the years just before and after September 11, 2001. Students will analyze and interpret selected pericopes in the Gospel of Mark and the Fourth Book of Ezra with reference to local, communal, national, and trans-national sources of conflict and cohesion. Three credits.
Second Semester, 2004–05 Messrs. Fearon and Fenn.

Ph.D. Seminars

Classes designed for and normally restricted to candidates for the Ph.D. degree. See page 97 for information regarding exceptions.

CS936 THE SOCIOLOGY OF RELIGION
Designed to provide a thorough grounding in contemporary social theory, with focus on the problem of secularization. Theorists to be studied include Parsons, Luckmann, Robertson, D. Martin, B. Martin, B. Wilson, Bellah, and Hammond. Comparative analysis of institutions in complex societies. Issues in the interpretation of language and ritual. Limited to Ph.D. candidates. Three credits.
First Semester, 2005–06 Mr. Fenn

DEPARTMENTAL FACULTY

JAMES CLIFFORD DEMING. Associate Professor of Modern European Church History. M.A., Ph.D., University of Notre Dame. His research and teaching interests center on the interaction of religion and society in modern Europe. He is currently developing a study of the relation between religion and social control in early industrial France. (Presbyterian)

RICHARD KIMBALL FENN. Maxwell M. Upson Professor of Christianity and Society. B.D., Episcopal Theological School; Th.M., Princeton Theological Seminary; Ph.D., Bryn Mawr Graduate School. He is a sociologist of religion and social change, with a focus on secularization theory, the social context of the Palestinian Jesus movement, and the sociology of time. (Episcopalian)

SCOTT HAMPTON HENDRIX. James Hastings Nichols Professor of Reformation History and Doctrine. M.Div., Lutheran Theological Southern Seminary; Dr. Theol., University of Tübingen. His research has focused on Martin Luther and the Reformation in Germany. He is also studying family dynamics and religion in the sixteenth century and the Reformation as a process of Christianization. (Lutheran)

ELSIE ANNE MCKEE. Archibald Alexander Professor of Reformation Studies and the History of Worship. Dipl. Th., Cambridge University; Ph.D., Princeton



JAY GARDNER

Scott Hampton Hendrix

Theological Seminary. Her specialty is the sixteenth-century Reformation, notably John Calvin and Katharina Schütz Zell, the history of exegesis, and the doctrine of the church and the practice of ministry. In the history of worship, her particular interests include ecumenical and cross-cultural relations, and the theology and ethics of worship. (Presbyterian)

KATHLEEN ELIZABETH MCVEY. Joseph Ross Stevenson Professor of Church History. Ph.D., Harvard University. Her research and teaching interests center on the intellectual, spiritual and social engagement of early Christians with their varied cultural contexts both within the Roman Empire and beyond its borders. (Roman Catholic)

JAMES HOWELL MOORHEAD. Mary McIntosh Bridge Professor of American Church History. M.Div., Princeton Theological Seminary; M.Phil., Ph.D., Yale University. Two major interests are the role of nineteenth-century evangelical Protestantism in shaping attitudes toward modernity in general and toward social reform in particular, and Protestant eschatology in the same era. (Presbyterian)

LUIS N. RIVERA-PAGÁN. Henry Winters Luce Professor of Ecumenics and Mission. M.Div., Evangelical Seminary of Puerto Rico; S.T.M., M.A., Ph.D., Yale University; post-doctoral studies, University of Tübingen. Two major interests are: sixteenth century theological debates about the conquest and christianization of the Americas; and the theological reading of modern Latin American literature. (American Baptist)

PAUL EDWARD ROREM. Benjamin B. Warfield Professor of Medieval Church History. M.Div., Luther Seminary; Ph.D., Princeton Theological Seminary. His research interests are medieval theology and spirituality, along with the history of biblical and liturgical interpretation. (Lutheran)

RICHARD FOX YOUNG. Elmer K. and Ethel R. Timby Associate Professor of the History of Religions. Ph.D., University of Pennsylvania (Oriental Studies). His research interests focus on the history of encounter between Christianity and various religions of Asian origin (Hinduism and Buddhism especially), the place of Christianity in non-Western pluralisms, and contemporary understandings of interreligious dialogue. (Presbyterian)



KEITH KERBER

Theology

PROFESSORS: D. Guder, G. Hunsinger, S.H. Lee, B.L. McCormack, D.L. Migliore, P.J. Paris (Chair), ‡M.L. Stackhouse, M.L. Taylor, J.W. van Huyssteen
ASSOCIATE PROFESSORS: E.T. Charry, N.J. Duff, W.S. Johnson
GUEST LECTURER: K. Froehlich

PHILOSOPHY

Multi-Program Classes

PH330 PARADIGMS AND PROGRESS IN THEOLOGY
The special focus of this course is on the role of world views and paradigms in theological reflection. Theology, as a reasoning strategy in its own right, will be compared to other modes of reflection, and this will lead to the important question: is it possible to talk about 'progress' in theological reflection, like we do in science? This analysis will take place against the background of the broader problem of the growth of human knowledge, and the role of problem-solving in theology. As a case study, examples of very diverse contemporary North American theologies will be critically compared.
First Semester, 2004–05 Mr. van Huyssteen

PH350 THEOLOGY AND THE PROBLEM OF RATIONALITY
This course will explore the claim that Christian theologians should be open to critically account for their faith, and be prepared to reflect on the thought patterns they use in our contemporary postmodern culture. The problem of rationality in theological reflection naturally leads to questions like: what is the nature and task of theology, what is the origin and structure of theological statements, and what is the nature of the arguments that theologians use to justify their statements? A special focus will be on the role of personal faith commitment in theological reflection, and the adequacy of theology to deal with the problem of the reality and transcendence of God. Three credits.
Second Semester, 2004–05 Mr. van Huyssteen

‡On leave both semesters 2004–05.

DOCTRINAL THEOLOGY

Introductory Classes

TH221 SYSTEMATIC THEOLOGY I

The first in a two-course sequence covering the major Christian doctrines from revelation to eschatology, emphasizing their biblical basis, evangelical focus, ecclesial context, trinitarian scope, and contemporary significance for Christian life and ministry. Required of all Juniors. Three credits.

Second Semester, 2004–05 Messrs. Johnson and Taylor
Second Semester, 2005–06

TH222 SYSTEMATIC THEOLOGY II

The second in a two-course sequence covering the major Christian doctrines from revelation to eschatology, emphasizing their biblical basis, evangelical focus, ecclesial context, trinitarian scope, and contemporary significance for Christian life and ministry. Required of all Middlers. Three credits.

First Semester, 2004–05 Messrs. Lee and McCormack
First Semester, 2005–06

TH290 CREDO

An introduction to theological study designed for first-semester juniors who have had little training in the doctrines and practices of Christian faith. The course will explore the Apostles Creed (our faith), the Lord's Prayer (our hope), and the Great Commandment (our love). Brief selected readings from Augustine, Luther, Calvin, Kierkegaard, Barth, Rahner, von Balthasar. Enrollment limited to 25. Three credits.

First Semester, 2004–05 Mr. Migliore
First Semester, 2005–06

TH291 INQUIRING AFTER GOD: CLASSIC AND CONTEMPORARY READINGS

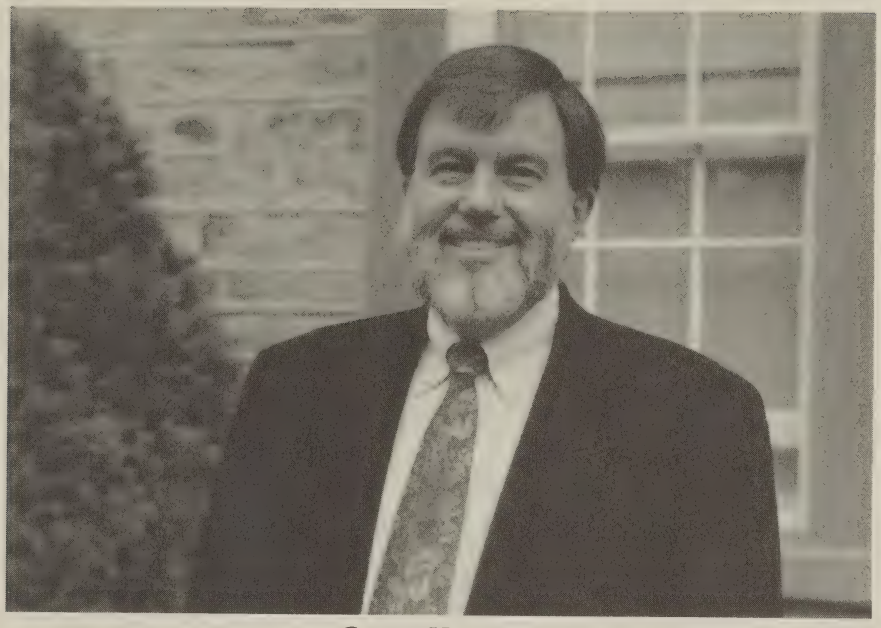
An introduction to theological themes through the events of everyday life and the practices of the church. Classic and contemporary readings on the following themes: study, science, art, work, discernment, friendship, affliction, repentance and forgiveness, marriage, scripture meditation, preaching, the Lord's Supper, prayer. No prerequisites. Three credits.

First Semester, 2004–05 Ms. Charry

Multi-Program Classes

TH306 THE CHURCH

A study in the witness of the church as the people of God, the body of Christ, and the fellowship of the Holy Spirit; its gifts of worship, proclamation, teaching, fellowship, and service; its mission and responsibilities in the world; and its call to be catholic, orthodox, evangelical, and reformed. Attention is given to heterodox approaches to



George Hunsinger

Christian meaning and challenges to the church's existence, both internal and external. Qualifies as a third course in theology for M.Div. candidates. Prerequisite: course TH221. Three credits.

First Semester, 2004–05 Mr. Johnson

TH309 SALVATION

Exploration of who Jesus Christ is, how he redeems the world in the Spirit's power and reconciles all things to God. Attention to ways the traditional claims about Jesus have been problematized in recent years, with a view toward providing constructive answers that nurture the church's life today. Qualifies as a third course in theology for M.Div. candidates. Prerequisite: course TH221. Three credits.

First Semester, 2005–06 Mr. Johnson

TH310 THE DOCTRINE OF THE HOLY SPIRIT IN THE REFORMED TRADITION

The primary work of the Holy Spirit in the plan of salvation; relation of the work of the Spirit to the work of Christ; trinitarian and eschatological aspects of this work. Major figures in the Reformed tradition will be examined on these and other issues. Special consideration will be given to theologians like John Calvin, John Owen, Friedrich Schleiermacher, Thomas F. Torrance, and Juergen Moltmann. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three Credits.

Second Semester, 2005–06 Mr. Hunsinger

TH311 THE DOCTRINE OF GOD

The mystery and self-revelation of God; the tension between the biblical understanding of God and classical philosophical conceptions; the attributes of God; the doctrine of the Trinity; the inseparability of knowledge of God and knowledge of ourselves. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

Second Semester, 2004–05 Mr. Migliore

TH312 CHRISTOLOGY

The doctrine of the person and work of Jesus Christ, developed both historically and systematically, and in critical dialogue with modern attempts at christological reconstruction. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

First Semester, 2004–05 Mr. Migliore

TH315 THE DOCTRINE OF HUMANITY

A theological investigation into what it means to be human. Students consider what it means for us to be created to be human, in the image of God, yet in need of reconciliation, and redeemed in Jesus Christ. The approach is multidimensional, including readings not only from theology but from the natural and social sciences, gender studies, literature and the arts. Qualifies as a third course for M.Div. candidates. Prerequisite: TH221. Three credits.

First Semester, 2004–05 Mr. Johnson

TH316 THE DOCTRINE OF THE ATONEMENT IN CHRISTIAN TRADITION

A historical survey of leading theories of the atonement, from the early church through to the present. Among the thinkers and schools to be considered are: Irenaeus, Athanasius, Gregory of Nyssa, Anselm, Abelard, Luther, Calvin, covenant theology, Schleiermacher, Hegel, McLeod Campbell, Ritschl, Barth, Tillich, and Sobrino. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

Second Semester, 2004–05 Mr. McCormack

TH318 CHRISTIAN HOPE

A study of the basis and content of Christian hope in its personal, corporate, and cosmic dimensions, as interpreted in classical Christian theology and in contemporary theologies of hope, and in critical dialogue with modern visions of utopia on the one hand and fears of apocalyptic disaster on the other. The indispensability of a well-founded hope for Christian life and ministry will be emphasized. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221 or TH222. Three credits.

Second Semester, 2004–05 Mr. Migliore

TH322 THE *SUMMA THEOLOGIAE* OF THOMAS AQUINAS

An introduction to the major themes in the systematic theology of the great scholastic theologian. Attention will be given to the problem of defining "scholasticism", the place of Thomas' *magnum opus* in the history of the theological movement which goes by that name, as well as its subsequent influence on both Protestant and Catholic theology.

Lectures, discussion of primary sources in translation. Qualifies as a third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.
Second Semester, 2005–06 Mr. McCormack

TH325 THEOLOGY OF THE LORD'S SUPPER
An effort at an ecumenical reformulation of existing traditions. After an intensive examination of Aquinas, Luther and Calvin, contemporary representatives of the Roman Catholic, Lutheran, and Reformed traditions will be discussed. Special attention to the historically divisive questions of the real presence of Christ and the eucharistic sacrifice. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.
First Semester, 2004–05 Mr. Hunsinger

TH330 REFORMED AND LUTHERAN CONFESSIONAL THEOLOGY IN THE SIXTEENTH CENTURY
An examination of the development of Reformed theology in the sixteenth century as evidenced in confessions and creedal statements, culminating with the Harmonia confessionum of 1581. Problems to be considered include the authority of confessions in the Reformed tradition, unity and diversity in early Reformed theology, and the distinctiveness of Reformed theology as seen through a careful comparison with the documents found in the Lutheran Book of Concord. Prerequisite: course TH221. Three credits.
First Semester, 2005–06 Mr. McCormack

TH336 RE-READING THE THEOLOGY OF JOHN CALVIN
An examination of Calvin's theology in light of contemporary re-interpretations of his thought as a systematic theologian. Prerequisite: course TH221. Three credits.
First Semester, 2005–06 Mr. Johnson

TH348 CHRISTIANITY IN SCOTLAND: REFORMATION TO THE PRESENT
An examination of the history of ecclesial and doctrinal developments in Scotland since the Reformation. In addition to the Scottish Reformation, other movements, themes and figures to be considered include: the "Marrow Controversy", Jacobitism and its impact on church life, the Scottish Enlightenment, Scottish missions and missiology, the Great Disruption and its impact on theology and church life, and leading theologians from John McLeod Campbell to T. F. Torrance (including A. B. Bruce, James Denney, H. R. Mackintosh, and the Baillies). Same as course CH348. Prerequisite: course TH221. Three credits.
First Semester, 2005–06 Messrs. McCormack and Deming

TH350 JONATHAN EDWARDS
A study of Edwards' thought with particular attention to his attempt at a restatement of the Reformed perspective in the context of his own age. The central focus will be upon his idea of faith as a "sense of the heart" and his conception of God and the world, of Christ and the Christian life, as essentially relational, dynamic, and beautiful. The contemporary usefulness of Edwards' theology. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.
First Semester, 2004–05 Mr. Lee

TH363 THE THEOLOGY OF FRIEDRICH SCHLEIERMACHER

A study of the thought of the so-called "founder of modern theology" through close consideration of the leading themes of his magnum opus, The Christian Faith. Attention will also be given to the Speeches on Religion, the Celebration of Christmas, and the Brief Outline. Qualifies as a third course in theology for M.Div. candidates. Prerequisite: course TH221. Three credits.

Spring Semester, 2004–05 Mr. McCormack

TH370 THE THEOLOGY OF KARL BARTH

A critical study of the basic themes of Barth's theology; his attack on "religion" and "natural theology"; his christocentric interpretation of the Bible and reconstruction of church doctrines; his description of Christian life as the practice of the freedom of the gospel. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

Second Semester, 2005–06 Mr. Migliore

TH372 THE THEOLOGY OF PAUL TILLICH

A concentration on Tillich's system as a whole through reading of his systematic theology, focusing on his theology of culture, the religious dimension, Being, and Christ as New Being. Tillich's system will be viewed also in light of his sermons and essays about concrete issues and situations. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

First Semester, 2005–06 Mr. Taylor

TH377 READINGS IN SYSTEMATIC THEOLOGY

An M.Div. seminar concentrating on the writing of two contemporary systematic theologians: Jurgen Moltmann and Robert Jenson. The focal topic is the doctrine of the Trinity and its significance for an understanding of the nature and mission of the church. Enrollment limited to 20 students. Prerequisite: course TH221. Three credits.

Second Semester, 2005–06 Mr. Migliore

TH378 PROVIDENCE AND EVIL

The meaning of God's providence in history, especially as it bears upon the problem of evil and suffering. This question will be explored in dialogue with such figures as Calvin, Edwards, Moltmann, Gilkey, and David Griffin. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

Second Semester, 2005–06 Mr. Lee

TH379 CULTURAL HERMENEUTICS: IDEOLOGY, POWER, AND TEXT INTERPRETATION

An exploration into how the cultural background and perspective of a text interpreter influences his or her conclusions regarding New Testament materials. The ideology of traditional "Eurocentric" New testament scholarship will be considered alongside an analysis of interpretations rendered by more "marginalized" text interpreters. Particular emphasis will be placed upon the interpretative procedures utilized by Latin American theologians and peasants, Negro slaves, preachers in the contemporary black church, and

womanist and feminist theologians. Consideration of ways in which students may utilize results from this analysis to broaden their own interpretative horizons. Same as course NT365. Prerequisite: course NT101. Three credits.
Second Semester, 2004–05 Messrs. Taylor and Blount

TH389 JUSTIFICATION BY FAITH ALONE
This course will focus on the recent Joint Declaration signed by Roman Catholic and Lutheran Churches. To what extent are historic differences overcome in the Joint Declaration and to what extent are questions still unresolved? Readings will be drawn from recent New Testament scholarship, Luther, Trent, and contemporary Catholic and Protestant theologians, espcially Otto Hermann Pesch and Karl Barth. Prerequisite: course TH221. Three credits.
First Semester, 2004–05 Mr. Hunsinger

TH391 RECENT REFORMED THEOLOGY: MOLTMANN AND TORRANCE
Examination of the works of Jürgen Moltmann and Thomas F. Torrance, two of the most significant Reformed theologians of the latter half of the twentieth century. Topics to be considered will be the knowledge of God, the doctrine of the Trinity, christology (especially the cross and resurrection of Christ), ecclesiology, and eschatology. Prerequisite: course TH221. Three credits.
Second Semester, 2004–05 Mr. Hunsinger

TH398 IDENTITY AND DIFFERENCE
The witness and commitment of the church, especially its devotion, doctrine, and deeds. Taking as one of its chief themes the biblical injunction to hospitality, the course explores the interplay between identity and diversity, both historically and with a view toward addressing issues that currently divide Christians. Although the perspective is global, special attention is given to challenges arising in the North American context. Issues of gender and sexuality, race and ethnicity, class and social justice, and mission and political responsibility are considered in reference to how the community of faith is to live into its baptism in a postmodern age. Qualifies as a third course in theology for M.Div. candidates. Prerequisite: course TH221. Three credits.
Second Semester, 2004–05 Mr. Johnson.

TH401 "CREATED IN THE IMAGE OF GOD": THEOLOGY AND THE SCIENCES ON HUMAN UNIQUENESS
The complex historical development of the doctrine of the imago Dei in Christian theology and its relationship to contemporary scientific research on human uniqueness, personhood, and the emergence of consciousness. Possible scientific challenges to theological anthropology toward revising the latter's notion of the imago Dei. How theology might protect the deepest intentions f the doctrine of imago Dei and accommodate our close ties to the animal world while at the same time reinterpreting human uniqueness in the light of contemporary scientific challenges.
First Semester, 2005–06 Mr. van Huyssteen



Sang Hyun Lee

TH405 THEOLOGY AND COSMOLOGY
Analysis of contemporary attempts to relate constructive theology to science, with special focus on the challenge presented to theology by current cosmology: whether belief in the Christian God is still a reasonable and rational option in the light of contemporary theories on the nature and origin of the universe. Prerequisite: course TH221. Three credits.
Second Semester, 2005–06 Mr. van Huyssteen

TH415 THEOLOGY IN AN AGE OF SCIENCE
Analysis of the challenging fact that in a post-modern theology the traditional boundaries between theology, philosophical theology, and philosophy of religion are transcended. An attempt to show that both theologians and philosophers of religion need a thorough knowledge of the cognitive aspects of religion, and that contemporary philosophy of science has become the most important methodological link in the current theology and science debate. Three credits.
Second Semester, 2004–05 Mr. van Huyssteen

TH417 THEOLOGY AND EVOLUTION: THE CHALLENGE OF DARWINISM
This course will explore the prominent place of the *Theory of Evolution* in current theology and science debates, and will focus on the special challenge of neo-Darwinism to religion in general, and to faith in God in particular. An analysis of Charles Darwin's life and work will be followed by a study of some of the classical problems his celebrated theory of evolution by natural selection has caused for Christian believers. A special focus will be the critical comparison of contemporary ultra-Darwinism to attempts by some Christian theologians to respond more positively to the neo-Darwinian challenge, finally culminating in the question: how has the evolution of the human mind shaped our abilities to have knowledge of the world, knowledge of God, faith, and religious experience? Three credits.
Second Semester, 2005–06 Mr. van Huyssteen

TH428 THE LIBERATION THEOLOGY OF GUSTAVO GUTIERREZ

A critical examination of the doctrinal structure of Gutierrez's theology of liberation. Special attention also given to theology's relation to ecclesial, economic, cultural, and political dynamics in Latin America, especially as bearing upon the struggle of indigenous peoples in the Americas. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

Second Semester, 2005–06 Mr. Taylor

TH435 BASIC ISSUES IN THEOLOGY AND THE ARTS

The course explores avenues of interpreting theologically the phenomenon of Christian visual art in its historical and contemporary context. Topics to be considered include the exegetical history of the Second Commandment, the rise of early Christian art, the theology of icons, the sources and principles of Christian iconography, the problem of verbal vs. visual hermeneutics, and the place of the visual arts in modern Protestant churches. Lectures, discussion of texts and specific works of art, projects (including some excursions). Prerequisite: course CH101 or equivalent. Three credits.

Second Semester, 2005–06 Mr. Froehlich

TH443 THE MISSIONAL AND ECUMENICAL THEOLOGY OF LESSLIE NEWBIGIN

Investigation of the growing scholarly discussion of Newbigin's theological legacy with an emphasis upon his importance for contemporary theological work. Particular focus upon his theology of the unity of the church, his theological approach to cultural and religious pluralism, his understanding and practice of the authority of scripture within the church, and his critique of both the theology and ecclesial practice in the context of western Christendom/post- Christendom. Qualifies as a third theology course for M.Div. candidates. Prerequisites: courses TH221, TH222, and TH457. Same as course EC443. Three credits.

First Semester, 2004–05 Mr. Guder

TH451 ASIAN AMERICAN THEOLOGY

An analysis of various theological reflections emerging out of Asian American contexts. Special attention will be given to the biblical and theological interpretations of such themes as wilderness, exile, and sojourning, as well as their implications for an Asian American understanding of faith, discipleship, and the church. Prerequisite: course TH221. Three credits.

First Semester, 2005–06 Mr. Lee

TH457 FOUNDATIONS OF MISSIONAL THEOLOGY

The major theological emphases in the contemporary exploration of the church's mission, including the biblical foundation and formation of the missional church, the historical development of mission theology, and the ecumenical debate in the twentieth century with particular attention to the theology of the *missio Dei*, the contextualization of the gospel, and the interaction with religious pluralism. Three credits.

First Semester, 2005–06 Mr. Guder

TH458 ECUMENICAL THEOLOGIES OF THE CHURCH'S MISSION

Beginning with the World Missionary Conference in Edinburgh in 1910, this course surveys and assesses the development of theologies of the church's mission that emerged out of the ecumenical encounter of the western and non-western churches, and of the diverse Christian traditions that have engaged each other under the aegis of the International Missionary Council, the Faith and Order Movement, the World Council of Churches, and the Lausanne Movement. Same as course EC458.Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH222. Three credits.

Second Semester, 2004–05 Mr. Guder

TH459 THEOLOGICAL ASPECTS OF THE GOSPEL AND CULTURE DISCUSSION

An examination of major recent studies and statements dealing with the interaction of Gospel and culture, with emphasis on the theological assumptions and implications of the various approaches offered. Particular attention is given to the operative understandings of the gospel, the definition of the church's mission, the approach to culture both theoretically and practically, and the challenges religious pluralism. Three credits.

Second Semester, 2005–06 Mr. Guder

TH465 FEMINIST AND WOMANIST THEOLOGIES

Explorations of doctrines (e.g., God, Christ, Holy Spirit, Trinity, atonement) from feminist and womanist perspectives. These doctrines will provide the arena for discussing feminist and womanist ethics and addressing issues such as sexual harassment, abortion, motherhood, and domestic violence. Some attention also will be given to images of women in literature. Same as course ET465. Fulfills general requirement for a course on Christian responsibility in the public realm. Prerequisite: course TH221. Three credits.

First Semester, 2004–05 Mr. Taylor and Ms. Duff

TH476 CHRISTIAN INTERPRETATION OF CULTURE THROUGH FILM

Attention to the fact that commercial film now provides a common text for our culture. Theological examination of films with a view toward enabling us to practice reading the culture through Christian eyes, thus sharpening our ability to think theologically and to interact with the culture more effectively. Examination of two commercial films each week, analyzing them theologically, and discussing our analyses. Three credits.

Second Semester, 2004–05 Ms. Charry.

TH483 "CRITICAL RACE THEORY" AS THEOLOGICAL CHALLENGE

A study of new theories of racism and white supremacism, as a challenge to constructive and systematic theologies. Readings focus on theorists of "race" and racism, with special attention to the U.S. contexts of "white studies" and issues in Asian-American, African-American, and Latina/o studies. Theological readings concentrate on contemporary theologians explicitly addressing issues in U.S. ethnicity and white racism. Three credits.

Second Semester, 2005–06 Mr. Taylor

TH486 EMPIRE AND CAPITAL: THEOLOGICAL INTERPRETATIONS

Analyzing theories of how imperial power, historically and in the present intersects with capitalist modes of political economy. The primary focus is on theological concepts (e.g.

the kingdom of God, transcendence, creation, the church) that might inform Christian engagement with political and economic forces of globalization today. Special attention given to United States nationalism and use of military force, in their complex interplay with factors of class, race, gender and sexuality. Three credits.
First Semester, 2005–06 Mr. Taylor

TH791 EARLY CHRISTIAN MISSION AND THE PRACTICES OF CONGREGATIONAL FORMATION
Investigation of the missional identity and emerging theology of the early Christian movement, with particular attention to the practices of congregational formation. A point of entry will be Martin Kähler's foundational essays on early Christian theology and its formation, and their critical assessment in light of subsequent scholarship. The disciplines of adult catechesis and the theology and practice of baptism in the first five centuries will provide further scope for research and interpretation. Prerequisite courses: TH221 and TH222, and permission of the instructor. Three credits.
Second Semester, 2004–05 Ms. Charry and Mr. Guder

Ph.D. Seminars

Classes designed for and normally restricted to candidates for the Ph.D. degree. See page 97 for information regarding exceptions.

TH910 THEORY AND PRAXIS IN THEOLOGY
Centering on the theme of relating theory to practice in theology, this seminar undertakes critical analysis of contemporary theological methods as informed not only by classical norms but also by perspectives from post-modernism, hermeneutical phenomenology, post-liberalism, feminist theory, critical theory, political and liberation thought, and deconstructionism. Three credits.
First Semester, 2004–05 Mr. Taylor

TH940 COMPARATIVE THEOLOGY: THE RELIGIONS OF ABRAHAM
Examination of themes from a diversity of religious traditions, but with particular attention to the religions of Abraham: Judaism, Christianity, and Islam. Attention to the place of comparative theology in a student's comprehensive examinations. Three credits.
Second Semester, 2005–06 Mr. Johnson

TH945 POST-LIBERAL THEOLOGY
Whether there is such a thing as the "Yale School" and whether postliberal theology depends on its existence. If not, what other theological proposals might properly be regarded as postliberal? Conceptions of theological truth will be considered, especially in relation to biblical criticism. This year's focus will be on Hans Frei's *The Eclipse of Biblical Narrative*, and on the works discussed in that text. Three credits.
Second Semester, 2004–05 Mr. Hunsinger

TH950 THE PHILOSOPHICAL THEOLOGY OF JONATHAN EDWARDS
Critical analysis of Edwards' reshaping of the western philosophical and theological tradition in light of Lockean empiricism and Newtonian science. Edwards' thought will

be compared and contrasted with various developments in recent theology, e.g., process theology, eschatologically oriented theologies, and theories of the role of imagination in revelation and hermeneutics. Three credits.
Second Semester, 2004–05 Mr. Lee

TH956 THEOLOGY AND THE CHALLENGE OF INTERDISCIPLINARY REFLECTION
Focus on the unique place of theology in the current interdisciplinary and cross-cultural conversation. The special challenge will be to revision the public nature of theological reflection in a pluralist, postmodern context where rigid, modernist disciplinary distinctions seem to be breaking down and new spaces open up for theology's conversation with contemporary culture. In dialogue with contemporary theologies, philosophy, and philosophy of science, a theory of interdisciplinarity will be developed that will enable theologians to enter interdisciplinary conversations with personal faith commitment intact, while at the same time transcending the boundaries of disciplinary and cultural traditions. Three credits.
First Semester, 2005–06 Mr. van Huyssteen

TH960 SCHLEIERMACHER'S *GLAUBENSLEHRE*
Intensive reading and analysis of the magnum opus of the so-called father of modern theology, Friedrich Schleiermacher. Attention will be given to the historical setting of this classic text, including philosophical and theological influences, as well as to its ongoing theological significance. Three credits.
First Semester, 2004–05 Mr. McCormack

TH965 BARTH'S CHURCH DOGMATICS
Studies in Barth's doctrine of the trinity: its initial formulations in the Gottingen lectures (1924) and its subsequent development in the Church Dogmatics; the relation of Barth's teaching to classical trinitarian doctrine; critical responses to Barth's trinitarianism in recent theology (e.g., J. Moltmann, W. Pannenberg). Three credits.
First Semester, 2005–06 Mr. Migliore

CHRISTIAN ETHICS

Multi-Program Classes

ET240 ETHICAL IMPLICATIONS OF THE SYNOPTIC GOSPELS
Explorations in the theological, social, and ethical meanings of the first three gospels, with particular attention to the question of their normative authority in church, personal, and public life as we face the 21st century.
Three credits.
First Semester, 2005–06 Mr. Stackhouse

ET300 LITURGICAL SHAPE OF THE CHRISTIAN LIFE
Examination of the intersection of Christian worship, Christian doctrine, pastoral care, and Christian ethics. Each aspect of a worship service will be used to discuss correspond-



JAY GARDNER

Peter J. Paris

ing doctrines, how these doctrines give shape to Christian identity, and how they inform Christian moral action. Focus of attention specifically on Reformed and liberationist theologies. Three credits.

First Semester, 2004–05 Ms. Duff

ET315 CHRISTIAN THINKING ABOUT MORAL DECISION

A basic introduction to the prominent types of Christian thought about moral problems (e.g., Christian realism, Christian contextualism, Christian virtue, Christian rights and principles, Christian liberation). Readings will focus on twentieth-century Christian ethicists, and throughout the course attention will be given to such important social problems as racism and apartheid, abortion, poverty, and war. Fulfills general requirement for course on Christian responsibility in the public realm. Prerequisite: course TH221. Three credits.

First Semester, 2005–06 Mr. Paris

ET323 ETHICS AND PUBLIC POLICY

A critical analysis of the task of the religious social ethicist in constructing arguments relative to public policy. Focus on contemporary ethicists and the nature of their commitments to such issues as social science, democratic socialism, democratic liberalism, voluntary associations, private and public interests, social justice, free enterprise, and social change. Evaluation of the moral problems attending those value commitments

and their implications for good public policy. Fulfills general requirement for course on Christian Responsibility in the Public Realm. Three credits.
Second Semester, 2004–05 Mr. Paris

ET324 ETHICS AND POLITICS IN THE BLACK COMMUNITY
A critical analysis of ethics and politics in the black community from 1890 to the present, focusing on styles of leadership and their corresponding theories, forms of ethical thought, and the relation of religion and politics. Study of such prominent leaders as Booker T. Washington, W.E.B. DuBois, Marcus Garvey, Mary McLeod Bethune, A. Philip Randolph, Malcolm X, Martin Luther King, Jr., Jesse Jackson, and several contemporary congressional leaders. Fulfills general requirement for course on Christian responsibility in the public realm. Three credits.
First Semester, 2005–06 Mr. Paris

ET346 ISSUES IN BIO-MEDICAL ETHICS
Issues in medical ethics will be examined under three major headings: (1) Relationship between theology and medicine (examining theological and medical understandings of illness and health). (2) Christian view of children and the family (in vitro fertilization, surrogate motherhood, abortion). (3) Christian understanding of the end of life (care for the elderly, euthanasia). Also studied will be such topics as distribution of health care, medical insurance, and care for the mentally disabled. Fulfills general requirement for course on Christian responsibility in the public realm. Prerequisite: course TH221. Three credits.
Second Semester, 2004–05 Ms. Duff

ET348 ISSUES IN HUMAN SEXUALITY
The course will examine biblical, historical, and contemporary Christian views of human sexuality in relation to such topics as masculine and feminine spirituality, procreation, marriage, homosexuality, single life, incest, rape, pornography and sex education. Fulfills general requirement for course on Christian Responsibility in the Public Realm. Prerequisite: course TH221. Three credits.
Second Semester, 2005–06 Ms. Duff

ET352 THEOLOGY, ETHICS, AND LAW
Debates about the relationship of Law and Gospel and the relationship of theological ethics to modern jurisprudence. The practice of Law as an instrument of justice, as a service to clients, as a business, and as a means of social control. The vocation of an attorney. Special foci: Faith-Based organizations, charity, government funding, the responsibilities of Church and State. This course will meet weekly for six weeks beginning in January and continuing through mid-March. Final research and a paper will be required. Two credits.
Second Semester, 2005–06 Mr. Stackhouse

ET353 THEOLOGY, TECHNOLOGY, AND ENVIRONMENT IN AN ANTHROPOGENIC WORLD
As global natural systems become increasingly dominated by human activities, the purposes, limits, and justifications for the deliberate re-designing of global systems

become critical issues for those in technology and environmental management. The religious bases of technological society and Western environmentalism are explored in the context of classical debates about "Creation," "Fall," "Nature," and "Eschatology." Course meets weekly, for six weeks beginning in mid-March and continuing through April. Final research and a paper will be required. Two credits.

Second Semester, 2005–06 Mr. Stackhouse

ET460 THEOLOGY AND ETHICS OF DIETRICH BONHOEFFER

Exploration of the theological and ethical method of Dietrich Bonhoeffer. In addition to reading Bonhoeffer's major works (e.g., *Cost of Discipleship, Ethics, Letters and Papers from Prison*), the class will read a biography of Bonhoeffer in an effort to put his work in historical perspective and to explore its significance for today. Qualifies as third theology course for M.Div. candidates. Fulfills general requirement for course on Christian responsibility in the public realm. Prerequisite: course TH221. Three credits.

First Semester, 2005–06 Ms. Duff

ET465 FEMINIST AND WOMANIST THEOLOGIES

Explorations of doctrines (e.g., God, Christ, Holy Spirit, Trinity, atonement) from feminist and womanist perspectives. These doctrines will provide the arena for discussing feminist and womanist ethics and addressing issues such as sexual harassment, abortion, motherhood, and domestic violence. Some attention also will be given to images of women in literature. Same as course TH465. Fulfills general requirement for a course on Christian responsibility in the public realm. Prerequisite: course TH221. Three credits.

First Semester, 2004–05 Ms. Duff and Mr. Taylor

ET475 THE THEOLOGY AND ETHICS OF REINHOLD AND H. RICHARD NIEBUHR

A critical analysis of the two most influential Christian social ethicists of the twentieth century, with particular emphasis on their theological background, their understandings of the relation of faith and culture, their appropriation of social science, their contributions to social policy, and their methodological importance for ethical thought and practice in our day. Qualifies as third theology course for M.Div. candidates. Fulfills general requirement for course on Christian Responsibility in the Public Realm. Prerequisite: course TH221. Three credits.

Second Semester, 2005–06 Mr. Paris

ET478 THE THEOLOGY AND ETHICS OF MARTIN LUTHER KING JR.

A critical analysis of the prophetic thought and public action of Martin Luther King, Jr., in order to discern their implications for Christian ministry in our day. Special attention will be given to his understanding of the Divine/Human, Church/State, Word/World, Love/Justice, Freedom/Hope relationships. Students will be encouraged to make relevant comparisons with their respective denominational teachings. Fulfills general requirement for course on Christian responsibility in the public realm. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

First Semester, 2004–05 Mr. Paris

ET480 THE THEOLOGY AND ETHICS OF JAMES CONE

The course will examine the theology and ethics of James Cone in historical sequence from 1969 to the present. His work will be read against the backdrop of movements for racial justice in the U.S. The course will also focus on how Cone's thought has changed and developed as well as on what Black liberation theology and ethics have to say to the Church today. Qualifies as third theology course for M.Div. candidates. Fulfills general requirement for course on Christian responsibility in the public realm. Prerequisite: course TH221. Three credits.

Second Semester, 2004–05 Ms. Duff

Ph.D. Seminars

Classes designed for and normally restricted to candidates for the Ph.D. degree. See page 97 for information regarding exceptions.

ET911 ARISTOTLE'S ETHICS AND POLITICS

A detailed investigation of Aristotle's method of ethical and political inquiry in order to discern its limits and possibilities for both the theoretical and practical concerns of contemporary ethical studies. Three credits.

First Semester, 2004–05 Mr. Paris

ET920 TYPES OF CHRISTIAN ETHICS

Exploration of the methodological issues raised by representative thinkers of five types of Christian Ethics: Deontological (Kant, Browning, Smedes, Aquinas, Curran), Utilitarian (Mill, Fletcher, Callahan), Contextual (Calvin, Lehmann, Hauerwas), Black Liberation (Cone), and Feminist (Harrison). Analysis of the arguments offered by these ethicists on topics such as abortion, homosexuality, in vitro fertilization, revolution, etc. Three credits.

Second Semester, 2005–06 Ms. Duff

ET946 THEOLOGY AND SOCIAL THEORY

An analysis of two major twentieth-century theorists of the role of religion in social history—Ernst Troeltsch, Max Weber, together with their disciples and critics—with two questions in mind: what the social scientific study of religion offers to theology and ethics, and what theology and ethics bring to the analysis of society and to the formation or transformation of civilizations. Three credits.

Fall Semester, 2005–06 Mr. Stackhouse

DEPARTMENTAL FACULTY

ELLEN TABITHA CHARRY. Margaret W. Harmon Associate Professor of Systematic Theology. M.A., Ph.D., Temple University. Her special interest is to examine Christian thought for the contributions it makes to human flourishing. (Episcopalian)

NANCY JANINE DUFF. Stephen Colwell Associate Professor of Theological Ethics. M.Div., Union Theological Seminary in Virginia; Ph.D., Union Theological Seminary in New York. Her research and teaching focus on the theological foundations of Christian ethics from a Reformed and feminist perspective, exploring how theological claims identify the Church's responsibility in the world. (Presbyterian)

DARRELL LIKENS GUDER. Henry Winters Luce Professor of the Theology of Mission and Ecumenics. Ph.D., University of Hamburg; D.D.(Hon), Jamestown College. His research, writing, and teaching focus on the theology of the missional church, the theological implications of the paradigm shift to post-Christendom as the context for Christian mission in the west, and the continuing formation and ecumenical theology. (Presbyterian)

GEORGE HUNSINGER. Hazel Thompson McCord Professor of Systematic Theology. B.D., Harvard University Divinity School; Ph.D., Yale University. An internationally recognized scholar in the theology of Karl Barth, he has broad interests in the history and theology of the Reformed tradition and in "generous orthodoxy" as a way beyond the modern liberal/conservative impasse in theology and church. He was a major contributor to the new Presbyterian catechism. (Presbyterian)

WILLIAM STACY JOHNSON. Arthur M. Adams Associate Professor of Systematic Theology. J.D., Wake Forest University School of Law; M.Div., Union Theological Seminary in Virginia; Ph.D., Harvard University. His interests focus on constructive theology, with historical interests in the theologians of the Reformation (Luther, Zwingli, Calvin) and the modern development and contemporary significance of their work. (Presbyterian)

SANG HYUN LEE. Kyung-Chik Han Professor of Systematic Theology, and Director of the Asian American Program. S.T.B., Harvard Divinity School; Ph.D., Harvard University. He teaches courses in the area of systematic theology, with special research interests in Jonathan Edwards as a resource for contemporary theological reconstruction, God's providence and human suffering, and the development of a theology in the Asian American context. (Presbyterian)

BRUCE LINDLEY MCCORMACK. Frederick and Margaret L. Weyerhaeuser Professor of Systematic Theology. M.Div., Nazarene Theological Seminary; Ph.D., Princeton Theological Seminary; Dr.theol.h.c.(Hon.), University of Jena. His major interest is in the history of Reformed doctrinal theology, with an emphasis on the nineteenth and twentieth centuries. (Presbyterian)

DANIEL LEO MIGLIORE. Charles Hodge Professor of Systematic Theology. B.D., Princeton Theological Seminary; M.A., Ph.D., Princeton University; L.H.D.(Hon.), Westminster College (Pa.). In addition to teaching introductory and advanced courses in Christian doctrine, he specializes in the theology of Karl Barth. (Presbyterian)

PETER JUNIOR PARIS. Elmer G. Homrighausen Professor of Christian Social Ethics, and Liaison with the Princeton University African-American Studies Program. B.A., B.D., Acadia University, Nova Scotia; M.A., Ph.D., University of Chicago; D.D.(Hon.), Acadia University; D.D.(Hon.), McGill University; D.D.(Hon.), Lehigh University; D.D.(Hon.), Lafayette University. His special interest is the ethics, politics, and religion of African peoples. (Baptist)

MAX LYNN STACKHOUSE. Ruth and Rimmer de Vries Professor of Christian Ethics. B.D., Harvard Divinity School; Ph.D., Harvard University. He focuses on theological ethics as an indispensable resource in the comparative analysis, critical assessment, and moral guidance of public life in church and society. (United Church of Christ)

MARK LEWIS TAYLOR. Maxwell M. Upson Professor of Theology and Culture. M.Div., Union Theological Seminary in Virginia; Ph.D., University of Chicago Divinity School. His teaching and research interests are in the areas of cultural anthropology, political theory, and liberation theology. His publications focus on the work of Paul Tillich and on issues in contemporary hermeneutics, liberation theology, and the spirituality of political struggle. (Presbyterian)

J. WENTZEL VAN HUYSSTEEN. James I. McCord Professor of Theology and Science. B.A., Hons.B.A., B.Th., M.A., University of Stellenbosch; D.Th., Free University of Amsterdam, The Netherlands. His special interest is in interdisciplinary theology and religious epistemology, with a special focus on the relationship between theology and science. (Dutch Reformed)

Practical Theology

PROFESSORS: †C.L. Bartow, ‡D.E. Capps, A.R. Evans, G.W. Hanson, J.F. Kay (chair), R.R. Osmer
ASSOCIATE PROFESSORS: ‡K.C. Dean, R.C. Dykstra, N.L. Gross, *D. Hunsinger, C. LaRue, J.W. Stewart
ASSISTANT PROFESSORS: M.A. Brothers, S.A. Brown, K. Saldine, M. Tel
LECTURER: J.R. Nichols
INSTRUCTOR: G.S. Mikoski
ASSISTANT IN SPEECH: H.R. Lanchester
VISITING LECTURERS: W. Brower, N. Dorans, I.S. Lee

CHRISTIAN EDUCATION

Basic M.Div. and M.A. Classes

EDI01 INTRODUCTION TO THE TEACHING MINISTRY
Christian education as an aspect of the whole ministry of the congregation and its leaders. Major attention given to Christian education theory where biblical, theological, philosophical, and social scientific insights are integrated to guide educational judgments and practice. Each student works out a personal theory. Designed as a basic elective in Christian education for M.Div. candidates; required of M.A. candidates. Three credits.
First Semester, 2004–05 Mr. Mikoski
First Semester, 2005–06

EDI02,-03 YOUTH MINISTRY PRACTICUM FOR FIELD EDUCATION
This course is open to students in the dual degree in youth ministry program and to those whose field education involves them in youth ministry. Participating students meet weekly for one hour with the Director of the Institute for Youth Ministry. Using a praxis-based model of education, the Director, along with a faculty member, assume the primary responsibility for helping students approach their ministry with young people theologically. The class serves as a mentor group with which students can process their experience from outside the field education setting, under the guidance of a pastor/

*On leave first semester 2004–05. †On leave second semester 2004–05. ‡On leave both semesters 2004–05.



Gordon Stanley Mikoski

mentor. Weekly discussions focus on theological reflection on actual experience in pastoral ministry. Participants earn one academic credit on their spring transcript for the year.

Full Year, 2004–05 Staff
Full Year, 2005–06

ED214 EDUCATIONAL PSYCHOLOGY AND PRACTICAL THEOLOGY

An introduction to three psychological traditions that play an important role in Christian education: the structural developmental theories of Jean Piaget, Lawrence Kohlberg, Robert Kegan, and James Fowler; the multiple intelligence theory of Howard Gardner; and the feminist psychologies of Carol Gilligan, Mary Belenky, and the Stone Center group. Exploration of several interdisciplinary approaches currently used in practical theology to engage psychological theory. Three credits.

First Semester, 2004–05 Mr. Osmer

ED224 EDUCATIONAL MINISTRY WITH ASIAN AMERICAN WOMEN

Analysis and exploration of the experience in church, society and in family structure of Asian American women who are in the midst of transition, utilizing insights from theological, biblical, developmental and sociocultural disciplines. Exploration of contrasts in cultural modes, life models, communication patterns, systems theory and of mental/spiritual health for women. Attention will be given to the positive identity formation process, self affirmation, multicultural education approaches, program/curriculum/re-source needs, and to envisioning of the new paradigm in Christian context.

First Semester, 2004–05 Ms. I.S. Lee

ED295 TRINITARIAN PRACTICAL THEOLOGY OF CHRISTIAN FORMATION
Situated at the intersection of a conversation among contemporary trinitarian theology, practical theology, and ecclesial pedagogy, the course will emphasize ways in which doctrine of the Trinity makes a difference in the way individuals and communities are formed for faithful witness and service in society. The voices of Augustine, the Cappadocians, Calvin, Barth, as well as contemporary trinitarian theologians and educators, will be considered as participants work to establish their own place in the conversation as reflective practitioners in today's church and its pluralistic social context. Three credits.
First Semester, 2004–05 Mr. Mikoski
Second Semester, 2005–06

ED315 PHILOSOPHY OF EDUCATION
Foundational questions, including the purpose of education, what should be taught, and the roles of teacher and learner, explored by means of a close reading of education related texts of Plato, Aristotle, Augustine, Rousseau, Kant, Marx, Kierkegaard, Dewey, and some contemporary contributors to the philosophy of education. Intended for future pastors and church educators who desire to think systematically and historically about their role as leaders in faith formation of congregations in their care. Also serves as an integration course for those completing their M.A. degree requirements. Three credits.
Second Semester, 2004–05 Mr. Mikoski

Functions and Levels of Christian Education

ED321 NURTURING THE MORAL IMAGINATION IN ADULT CHRISTIAN EDUCATION THROUGH LITERATURE
Exploration of ways in which literature might be used in Christian education settings designed for adults such as book groups, the church school, and retreats. Special attention to the use of literature to explore imaginative possibilities in discerning contemporary moral issues. Three credits.
First Semester, 2004–05 Mr. Livingston

ED338 THE EUCHARIST AND THE CHURCH'S EDUCATIONAL MINISTRY
How gathering at the Lord's Table forms and equips the church for Christian discipleship and witness. Exploration of the ties that bind together patterns of worship, church education, and lifestyle. Particular emphasis is given to the sacrament of the Lord's Supper with respect to its pedagogical and ethical dimensions. The development of contemporary perspectives is informed by historical resources from the periods of the early church and the Reformation. Same as course WR338. Three credits.
First Semester, 2005–06 Mr. Mikoski

ED340 TEACHING THE BIBLE IN SMALL GROUPS
An introduction to Bible study in small groups. Experience in using teaching approaches appropriate to this setting. Fundamental questions of biblical hermeneutics and group dynamics explored in the context of students' participation in small groups which meet

in conjunction with the class. Limited to twenty students (two sections of ten students each). Priority given to M.A. and M.Div./M.A. seniors. Three credits.
Second Semester, 2005–06 Staff

ED349 COMMUNICATING THE GOSPEL TO YOUTH
Communicating the gospel using biblically and theologically informed pedagogies of Christian education, discipleship, and spiritual formation for adolescents within their cultural and developmental contexts. Evaluation of current models and strategies for teaching discipleship to adolescents, focusing on their theological goals and the skills required for meeting these goals. Students will practice various teaching and communication methodologies and evaluate their theological, cultural, and developmental potential. Three credits.
First Semester 2004–05 Mr. Langford

ED352 THEOLOGICAL FOUNDATIONS FOR MINISTRY WITH YOUTH
A study of the adolescent years, the youth culture, and the church's ministry with youth. The role of youth within congregations will be examined, along with the norms and practices of congregational life as viewed through the lens of youth ministry. Students will explore philosophy, objectives, curriculum, and leadership for youth ministry, and will evaluate current means of nurture within the church and witness in the world. Special attention will be given to the ways theology informs the church's ministry with youth, and to new trends developing interdenominationally and internationally. Three credits.
Second Semester, 2004–05 Staff

ED357 NEW PARADIGMS IN YOUTH MINISTRY
Study of experiments with models of youth ministry that extended ministry beyond the youth group, undertaken by churches as youth ministry became increasingly professionalized in the late twentieth century. Investigation of historical, theological, and practical dimensions of certain of these approaches to youth ministry, including the various congregational contexts that give rise to such ministries. Among the recent developments to be studied are family-based youth ministry, the European youth church movement, Taizé in France, practice-based youth ministry, and the integration model practiced by the "emerging church" movement. Three credits.
Second Semester, 2005–06 Staff

ED364 CURRICULUM AND THE BIBLE
Examination of the historical, theoretical, and practical dimensions of the relationship between Scripture and culture in major theoretical developments in Christian curriculum. Special attention is given to different ways in which the relationship between Bible and culture has been conceived in Christian educational paradigms such as the faith community, spiritual development, liberation, interpretation, and transformational. Students are invited to develop guidelines for relating Scripture and culture in curriculum development, with special attention given to recent literature in liberation and transformational models of Christian education. Three credits.
Second Semester, 2004–05 Mr. Prasadam

ED366 CURRICULUM AND THE METHODS OF TEACHING

The content and the pedagogical strategies of the teaching-learning process are deeply intertwined. This course will cover major issues in curriculum theory and practice. It will also introduce participants to a wide range of available teaching methods. Attention will be given to the theological and pragmatic dimensions of both curriculum and teaching methods. Participants will be expected to engage in curriculum evaluation exercises as well as in experimentation with unfamiliar teaching methods.

Second Semester, 2005–06 Mr. Mikoski

ED400 PRACTICA FOR THE FIRST PASTORATE

This course is designed for–and limited to–seniors planning to enter the congregation-based ministry. It will focus on the envisioning, modeling, planning and implementing of *staple* and *ordinary* congregational ministries. Topics to be surveyed include: relating God's mission in the world and a church's vision; attuning to the role of the Holy Spirit in Christian communities; appreciating the congregation as a "local culture"; equipping laity for their evangelistic witness; incorporating new members; empowering others for ministry through secular vocations; planning stewardship programs and budget responsibilities; managing pastoral care for all members; designing various worship services; initiating ministries in the public arena; sustaining healthy staff relationships; and attending to one's personal spiritual growth and professional responsibilities. Issues of "crossing the boundary: from student to professional will also be addressed. Each student will interview pastors in several congregations. Same as course CM400. Three credits.

Second Semester, 2004–05 Mr. Stewart

ED402 MOBILIZING CONGREGATIONS FOR MINISTRY AND WITNESS

An exploration of the theology and practice of Christian witness and faith formation through congregational life. Particular attention given to examining current American models of congregation-based evangelism, the role of leadership, and the equipping of laity. Case studies of "alive" congregations will be examined and guest pastors and church leaders will discuss their expertise in congregational witness. Same as course CM610. Three credits.

First Semester, 2005–06 Mr. Stewart

Program in Social and Educational Research, Measurement, and Evaluation

This program, which draws upon the facilities of Princeton Theological Seminary and the Educational Testing Service of Princeton, New Jersey, is designed to prepare Christian educators and others to use established methods of research and measurement in the solution of problems in Christian education and social research in religion. It is flexible enough to meet the needs of those who desire a general acquaintance with the methods of research and evaluation sufficient to read and understand relevant research literature and of those who wish to conduct research and evaluation studies and to build the instruments to be used in such studies. In addition to the other catalogued courses in

Christian education, theology and personality, and Christianity and society, the following offerings are available for qualified applicants.

ED471 INTERPRETING SOCIAL AND EDUCATIONAL RESEARCH
An introduction to the place of statistical and logical concepts in the solution of problems in Christian education and social research in religion. The emphasis is on understanding and evaluating the research of others rather than on skills in original research. Basic concepts include sampling, statistical significance, survey methods, and problem analysis. Three credits.
First Semester, 2004–05 Mr. Dorans

ED472 DESIGNING SOCIAL AND EDUCATIONAL RESEARCH
Methods of collecting, organizing, and interpreting evidence relevant to the solution of educational problems and problems in social research in religion. Principles of measurement and techniques of evaluation, including methods of test development and methods of developing other evaluative instruments, analyzing educational and religious objectives, preparing a test or research plan, writing and editing test items, and analysis of research data. The emphasis is on the development of skill in applying techniques to problems in Christian education and social research in religion. Offered if enrollment warrants. Prerequisite: course ED471 or its equivalent. Three credits.
Second Semester, 2004–05 Mr. Dorans

CONGREGATIONAL MINISTRY

Multi-Program Classes

CM320 WORSHIP IN THE REFORMED TRADITION
A study of the history, theology, and practice of Christian worship, with particular attention to the Reformed tradition. The course will include studies of the Christian year, elements and orders of worship, the sacraments, funerals, weddings, and other occasional services. Same as course WR320. Three credits. Offered every other year.
Second Semester, 2005–06 Ms. Brown

CM400 PRACTICA FOR THE FIRST PASTORATE
This course is designed for–and limited to–seniors planning to enter the congregation-based ministry. It will focus on the envisioning, modeling, planning and implementing of *staple* and *ordinary* congregational ministries. Topics to be surveyed include: relating God's mission in the world and a church's vision; attuning to the role of the Holy Spirit in Christian communities; appreciating the congregation as a "local culture"; equipping laity for their evangelistic witness; incorporating new members; empowering others for ministry through secular vocations; planning stewardship programs and budget responsibilities; managing pastoral care for all members; designing various worship services; initiating ministries in the public arena; sustaining healthy staff relationships; and attending to one's personal spiritual growth and professional responsibilities. Issues of "crossing the boundary: from student to professional will also be addressed. Each

student will interview pastors in several congregations. Same as course ED400. Three credits.
Second Semester, 2004–05 Mr. Stewart

CM402 ADMINISTRATIVE MINISTRY FOR PASTORS
Against a background of concern that the demands of administration deplete time for ministry, the course advances the position that administrative activities are critical elements in ministry to the health and vigor of congregations. Students are offered an opportunity to think theologically and behaviorally about such activities as congregational analysis, management of differences, planning for change, and decision making, in service to developing a viable ministerial style. Three credits.
Second Semester, 2005–06 Mr. Hanson

CM445 LEADERSHIP AND MISSION IN URBAN CONGREGATIONS
Exploration of the ministries of several urban congregations, with special attention to the theological commitments and assumptions about their contexts that have created the trajectories of their ministries.
Three credits.
Second Semester, 2005–06 Mr. Hanson

CM447 CONFLICTS IN CONGREGATIONS: A HYGIENIC PERSPECTIVE
This course is an examination of the place of differences in a congregation and of the ways and areas in which they might deteriorate into conflict. Ways will be discussed of responding to differences so that they might be valuable resources to the congregation, inhibiting the development of conflict, and of protecting the congregation should it occur. Three credits.
Second Semester, 2004–05 Mr. Hanson

CM449 THE CARE AND FEEDING OF DECISION MAKERS
The course proceeds from a recognition that decisions about congregational life often actualize latent differences in perspectives, cultures, allegiances, and theologies in the congregation that then lead to conflict. Examination of behavioral data on human decision-making, and suggestions on how that decision making can be harnessed to a theological commitment in which the whole congregation shares responsibility for shaping a common ministry. Three credits.
Second Semester, 2004–05 Mr. Hanson

CM455 A PRACTICAL ECCLESIOLOGY FOR PASTORS: SEEING THE CONGREGATION THROUGH A FLY'S EYE
Congregational analysis, based on an understanding that a dependable critical approach to understanding one's context of time and place is an essential element in developing an effective ministry. Using the image of a fly's eye, which sees distinct and overlapping aspects of its subjects simultaneously, the course supplements the traditional biblical and theological images of a congregation. A machine, a system, an arena, a theater, and a culture are suggested as metaphors for distinct and overlapping aspects of a congregation's life that may serve a pastor's creation of an effective ministry style. Three credits.
First Semester, 2004–05 Mr. Hanson

CM475 NON-CHRISTIAN RELIGIOUS OPTIONS IN URBAN COMMUNITIES
Several decades of demographic changes have altered the religious landscapes of urban communities. In order to assist pastors to foster understanding and fruitful engagement with increasingly visible and popular alternatives to Christianity, this course considers the origins, beliefs and practices of African-American Islam, the Rastafarian and the Yoruba-based religions in the United States. Three credits.
First Semester, 2004–05 Mr. Hanson

CM610 MOBILIZING CONGREGATIONS FOR MINISTRY AND WITNESS
An exploration of the theology and practice of Christian witness and faith formation through congregational life. Particular attention given to examining current American models of congregation-based evangelism, the role of leadership, and the equipping of laity. Case studies of "alive" congregations will be examined and guest pastors and church leaders will discuss their expertise in congregational witness. Same as course ED402. Three credits.
First Semester, 2004–05 Mr. Stewart

CM740 REIMAGINING THE PASTORATE, EQUIPPING THE LAITY
This course seeks to explore a new paradigm for pastoral leadership in local mainline congregations. Topics include: a reappraisal of biblical models of leadership; an historical analysis of the concept of priesthood; theological examination of the grace-gifts of the Holy Spirit and their implication for ministry; and case studies of congregations which intentionally empower and deploy members for witness and ministry. Three credits.
First Semester, 2005–06 Mr. Stewart

PASTORAL CARE AND SPECIALIZED MINISTRIES

Multi-Program Classes

PC202 THEORY AND PRACTICE OF PASTORAL CARE
Designed for M.Div. candidates currently doing field education in a church, hospital or other specialized setting for ministry. Theological, psychological and sociological reflection on cases submitted by students in the context of their field work. Lectures and readings focus on the congregation's ministry of pastoral care, the art of theological interpretation in pastoral care, and caring for yourself in the context of the ministry's demands. Various topics include: bereavement and loss, suffering, depression, alcoholism, sexual abuse and domestic violence and pastoral care to families. Three credits.
Second Semester, 2004–05 Ms. Hunsinger
Second Semester, 2005–06

PC203 PASTOR AS PERSON
Examines aspects of the self experience of pastors–discerning a call, developing personal and pastoral identity and integrity, enhancing essential communication skills–in relation to various forms of pastoral care and counseling (crisis, bereavement, premarital, couples, children, and family), toward enabling flexibility, confidence, and sound theological

assessment for entering diverse situations of need in parish and institutional settings of ministry. Three credits.
First Semester, 2004–05 Mr. Dykstra.

PC204 THE MINISTER AS COUNSELOR
Focus on the minister as one who gives counsel to individuals, couples, families, committees and other deliberative groups. Particular attention to the arts of pastoral conversation and to crisis, problem-solving and reframing models of pastoral counsel. Explores the uses and misuses of biblical resources for clarification and insight, and the minister's role in providing moral guidance. Students should be prepared to write their own cases for small group discussion, to reflect on how their personal history and temperament bear on their counselor role, and to formulate their own pastoral theology or ethic. Readings in Arnold, Capps, Ditties, Nonce, Kimberly, and Saint Gregory the Great.
First Semester, 2005–06 Mr. Capps

PC239 DEATH AND DYING
The course will examine the theological, ethical, pastoral, and personal issues concerning death and dying. It will address the questions of suffering, grief, loss, and bereavement in the context of the pastoral care of terminally ill persons. A model of health care decision making will be developed for end-of-life decisions which involves the patient, family, friends, and a wide range of care givers including the pastor. Resources will include medical case studies, biblical texts, theological and fictional literature. Three credits.
First Semester, 2004–05 Ms. Evans

PC241 ETHICAL ISSUES IN PASTORAL CARE
Ethical issues in pastoral care settings in the midst of health crises. Use of case study method to illustrate the complexity of decisions and problems people face, and the role of the pastor or counselor in assisting and empowering them in their crises. Instruction in the development of theoretical models for decision making to enhance pastoral care.
Second Semester, 2004–05 Ms. Evans

PC242 SEXUALITY AND THE CHRISTIAN BODY
Conceptions of spirit and flesh in Christian history and theology, examined in light of current controversies surrounding sexuality in the church, with implications throughout for pastoral care and counseling around sexual concerns. Three credits.
Second Semester, 2004–05 Mr. Dykstra

PC250 MARRIAGE, FAMILY, AND THE CHRISTIAN COMMUNITY
An examination of marriage and family within the Christian community. Biblical and theological reflection will be combined with psychoanalytic, family systems, and interpersonal communications theory to provide a varied set of perspectives by which to think about pastoral care and counseling to married couples and to families in the contemporary world. Enrollment limited to 24. Preference given to those closest to graduation. Three credits.
Second Semester, 2004–05 Ms. Hunsinger

PC253 PASTORAL CARE OF ADOLESCENTS

Examines theoretical and clinical approaches to pastoral care and counseling with young people in church and community. Consideration will be given throughout to the adolescent self in various cultural contexts, thus enabling students to gain understanding and competence for entering diverse situations of adolescent crisis and need. Three credits.

Second Semester, 2004–05 Mr. Dykstra

PC262 PASTORAL CARE MINISTRY WITH OLDER ADULTS

Attention to psychological, ethical, biblical and theological understanding of mature adulthood in light of physical, intergenerational and other relational effects of aging. Study of various models of older adult ministry and the challenges and opportunities of the "aging congregation."

First Semester, 2005–06 Mr. Capps and Ms. Evans

PC280 PASTORAL COUNSELING: A SPECIALIZED MINISTRY OF THE CHURCH

Designed for those students who intend to pursue pastoral counseling as a specialized ministry. Attention will be given to the theological foundations of pastoral counseling as a ministry of the church, to a variety of psychological approaches to counseling, and to the development of clinical skills. Limited to 20 students. Priority will be given to Th.M. students and M.Div. seniors. Prerequisite: course PC204 or its equivalent. Three credits.

Second Semester, 2005–06 Ms. Hunsinger

PC290 WOMEN IN PASTORAL MINISTRY

Explores the role and function of women in pastoral ministry within the larger cross-cultural and ecumenical perspectives on the role of women in the life of the church. Particular attention will be paid to changing gender roles in various cultures and religious traditions. Topics to be explored include feminist perspectives on ministry; the role of Asian, African-American and Hispanic women in church life in this country and abroad; working models of mixed-gender pastoral staffs in various Protestant traditions; and the challenges presented by the increased number of women clergy. Students (women and men) will be encouraged to share first-hand experiences and issues about ministry in cross-cultural settings from their different theological perspectives. There will be several lectures by women clergy and PTS faculty on the course themes. Same as course CM290. Three credits.

First Semester, 2005–06 Ms. Evans

PC312 HUMOR AND PASTORAL CARE

The role of humor in alleviating pain due to illness, tragedy, and human conflicts. Major theoretical resource is Freud's view that humor saves in expenditure of painful affect, inhibition, and rational thought. Exploring empirical studies of the relationship of religion and humor, the intentional use of humor in psychotherapy, and the wise fool model in pastoral care. Minister-priest-rabbi jokes will be examined as instances of cognitive reframing, and bartender jokes will be studied for their insights into the role and function of the personal counselor. Three credits.

Second Semester, 2005–06 Mr. Capps



CHRISSIE KNIGHT

Deborah van Deusen Hunsinger

PC320 PRAYER AND PASTORAL CARE

Prayer as a practice of Christian discipleship and spiritual care: how pastors work with people so that their pastoral care both emerges from prayer and leads to prayer. Attention will be given to the development of individual prayer as a spiritual discipline as well as practices of communal prayer. Various forms of prayer, including petition, intercession, lament, confession and praise, will be studied. Attention will also be given to the psychology of prayer. Students will pray together in small groups as part of the course requirements. Limited to 15 students; preference given to those closest to graduation.

Second Semester, 2005–06 Ms. Hunsinger

PC350 ADDICTION AND GRACE: RESOURCES FOR MINISTRY

Exploration of the theological and psychological roots of addiction; the roles of society and institutions in exacerbating addictive patterns. Psychological, physiological, and spiritual dimensions of addiction; medical realities and preventive strategies. Focus on pastoral perspectives and practical programs for the church's ministry to persons and families suffering from alcohol, drug, sex, power, work, and other forms of potentially addictive behavior. Three credits.

Second Semester, 2004–05 Ms. Evans

PC360 THE SELF IN THE SYSTEM

Explores tensions between the individual and the community in various traditions of clinical psychology and Christian theology. Broadens repertoires of pastoral care and counseling skills through theological reflection on and practical immersion in diverse

clinical styles involving client-centered, psychoanalytic, short-term, family systems, problem-solving, and paradoxical approaches. Three credits.
Second Semester, 2005–06 Mr. Dykstra

PC364 BUILDING HEALTH MINISTRIES IN CONGREGATIONS
Examines the way congregations address health issues, both in terms of understanding their own mission and ministry, the patterns of decision making to be involved or not in controversial issues, and the styles of pastoral leadership and training of laity for a health ministry. Models of effective congregationally based programs and approaches in the United States and abroad which address health related needs will be studied. Focus will be especially on: ministry with persons with disabilities, AIDS, addiction, serious mental illness and the elderly; congregational-based ministries in prisons, domestic violence shelters and alcohol/drug prevention; and liturgical celebrations of adoption, mid-life transition, house blessings and healing liturgies after rape, abortion, removing of life-support systems, and other crises of life. Special attention will be paid to how engagement in a healing ministry can enhance the health of the congregation itself.
Second Semester, 2005–06 Ms. Evans

PC370 HEALTH CARE DECISION MAKING
Designed to assist students to develop models for decision making in health crises for use by local church members, health professionals including pastors, the patient, and his or her family. The course will include preparation for decision making; analysis of biblical, theological, and ethical perspectives and of specific issues (e.g., infertility an problem pregnancies, AIDS, cancer); and application of various models for decision. Three credits.
Second Semester, 2005–06 Ms. Evans

PC420 THE HEALING CHURCH
Examination of healing liturgies of the church within the overall context of the church's health ministries (educational, support/advocacy, and direct health services). Analysis of historical, theological, and pastoral dimensions of healing liturgies for the seasons of life from birth to death and the seasons of crisis for use in worship. Practicums will be held in which the rites will be enacted and analyzed. Same as course WR420. Three credits.
First Semester, 2004–05 Ms. Evans

PC461 PASTORAL CARE AND THE LIFE CYCLE
Presents Erik H. Erikson's life cycle model as a conceptual framework for understanding the intentions and goals of pastoral care ministry in congregational and other institutional settings. Connections drawn between his life stages and both the journey of life metaphor in popular Christian writings and Christian models of moral struggle. His *Young Man Luther* also considered as an exemplary model of integration of psychological and theological perspectives. Primary focus on individuals, families, and intergenerational relationships, but attention also given to the life cycles of congregations. Supplementary focus on Daniel J. Levinson's life structure theory. Three credits. Fulfills one of the requirements of the MDiv/MSW joint program.
First Semester, 2004–05 Mr. Capps



CAROLYN HERRING

Robert C. Dykstra

PC470 PERSONS IN PAIN

Focus on persons who suffer from chronic psychological disorders. Include hypochondria, social phobia, agoraphobia, narcissistic and borderline personalities, mood disorders (including depression and melancholia), and schizophrenia. Emphasizes the interaction of biological (or genetic) and social factors in creating and maintaining these disorders, the degree to which they are gender related, the sociocultural meanings attached to them, and lifetime prognosis. Attention to pastoral and congregational responses to sufferers and to the challenges they may pose for ministers and congregations. Pastors' own susceptibility to psychological disorders will be examined, with attention to warning signs. Parallels from Gospel healing accounts are explored toward understanding Jesus' role as healer in his own sociocultural setting.

First Semester, 2004–05 Mr. Capps
Second Semester, 2005–06

Clinical Pastoral Education

Clinical Pastoral Education (CPE) is professional education for ministry in a clinical setting (ordinarily a general hospital, mental hospital, or prison, but sometimes in a local church). It brings theological students and ministers into supervised encounter with persons in crisis. Out of the intense involvement with persons in need and the feedback from peers and supervisors, the student develops a new awareness of self as a person and of the needs of those to whom he/she is called to minister.

Clinical pastoral education sites are available around the country, and there are several in the Princeton environs especially at Robert Wood Johnson and Somerset.

In order for CPE to appear on a student's transcript, application must be made through the field education office and the student must be accepted by a chaplain supervisor and should have had a course in pastoral care before registering for academic credit at the Seminary. Students wishing to use CPE to fulfill a field education requirement should consult the Field Education course listing under Interdepartmental Studies.

In all cases, the student is responsible for payment of the site fee.

PC621,-622 PART-TIME CLINICAL PASTORAL EDUCATION

Supervised clinical pastoral education in various hospitals and other health and welfare institutions on a part-time basis (16 hours per week) during the academic year. Supervision is under the guidance of chaplains approved by the Association for Clinical Pastoral Education. Requirements include a written appraisal at the end of the spring semester and enrollment in a one semester course in pastoral care during the year. Limited to Th.M. candidates, seniors and middlers. This course does not fulfill Practical Theology Department distribution requirements. Six credits and one ACPE unit awarded only at the end of the second semester.

Full Year, 2004–05 Chaplain Supervisors

PC647 SUMMER CLINICAL PASTORAL EDUCATION

Supervised clinical pastoral education full time in various types of hospitals and other health and welfare institutions, under the guidance of chaplain-supervisors approved by the Association for Clinical Pastoral Education. Enrollment in a one semester course in pastoral care during the academic year prior to the summer is required. Limited to Th.M. candidates, seniors, and middlers. This course does not fulfill Practical Theology Department distribution requirements. Six credits and one ACPE unit.

Summer, 2004 Staff and Supervisors

PREACHING, SPEECH COMMUNICATION IN MINISTRY, AND WORSHIP

Introductory Level Classes in Speech Communication in Ministry and Preaching

SCI01 SPEECH COMMUNICATION IN MINISTRY I

Weekly workshops on speech communication in the context of ministry. Study of the principles involved in the perception and expression of denotative and connotative meaning. Development of skill in the control of vocal and physical gesture and in evaluating one's own work and the work of others. In addition to weekly workshops, the scheduled plenary lecture-demonstration hours will meet as announced. Some sections of this class are available to persons for whom English is not the first language. One credit.

First Semester, 2004–05 Speech Staff

First Semester, 2005–06

SCI02 SPEECH COMMUNICATION IN MINISTRY II

Weekly workshops offering practical exploration of basic interpretative dynamics in speaking scriptural and other texts, and in presenting one's own creative work. Continuing attention to developing skill in the control of vocal and physical gesture and in evaluating one's own work and the work of others. In addition to weekly workshops, the scheduled plenary lecture-demonstration hours will meet as announced. Some sections of this class are available to persons for whom English is not the first language. Prerequisite: course SCI01. One credit.

Second Semester, 2004–05 Speech Staff
Second Semester, 2005–06

PR201,-202 INTRODUCTION TO PREACHING

A basic course in the fundamentals of preaching and the development of the sermon. Lectures, discussion, and workshops will comprise the weekly sessions. Required of M.Div. candidates in the middle year. Prerequisite: course SCI02. Two credits each semester.

Full Year, 2004–05 Preaching Staff
Full Year, 2005–06

Multi-Program Classes in Preaching

PR240 FROM TEXT TO SERMON

This course will focus on the movement from biblical texts to sermons on those texts. Several types of text will be examined, such as historical narrative, proverb, miracle story, parable, lament, and epistle. Prerequisite: course PR201. Limited to twenty students; preference given to those closest to graduation who are concentrating in the field. Three credits.

First Semester, 2004–05 Mr. LaRue

PR256 PREACHING ON PASTORAL ISSUES

Focuses on preparing sermons which directly address pastoral issues such as grief, illness, aging, families, depression, forgiveness, marriage, divorce, guilt, sexuality, retirement, mental illness, etc. Topics to be covered include: the preacher's use of the self in preaching; dynamics of pastoral preaching; use of biblical texts in pastoral issues; risks and dangers of pastoral issue preaching; and the relation of pastoral preaching to such other ministry activities as visitation, support groups, pastoral counseling, and spiritual retreats. Prerequisite: course PR202.

Second Semester, 2004–05 Mr. Nichols

PR258 THE PREACHER AS PERSON IN PREACHING

Focuses on understanding and supporting the preacher him-or herself in the preaching event. Critically examining such resources as personality type (MBTI), role analysis, and leadership theory, the course studies different ways preachers as persons study, choose subjects, gather sermon materials, interpret biblical texts, prepare sermons, and interpret feedback. Emphasis on a theological understanding of the person of the preacher.

Includes attention to building appropriate ways of self-care and development as well as avoiding negative or harmful influences of the preacher in preaching. Prerequisite: course PR201.

Second Semester, 2005–06 Mr. Nichols

PR261 EXPLORING WOMEN'S PREACHING TRADITIONS

Major theological themes, hermeneutical strategies, and rhetorical characteristics in the preaching of representative women preachers of the eighteenth to twenty-first centuries, consulting both primary sources and recent homiletical studies of women's preaching. Students will compose sermons that draw specifically on the distinctive themes and strategies of this body of work. Two sermons will be preached in class. Prerequisite: course PR201. Class size limited to eighteen. Three credits.

Second Semester, 2004–05 Ms. Brown

PR272 PREACHING IN THE AFRICAN AMERICAN TRADITION

Course focusses on the particular characteristics of preaching in the African American religious experience, with historical, methodological, and theological components. Historical emphasis will provide a sense of the contribution of African Americans to three centuries of American preaching. Methodology will consider the impact of social dislocation and racial particularity on the form, structure, and content of African American preaching as well as current homiletical theories dealing specifically with black preaching. Exploration of the place of theological themes that are common to African American preaching, eg., providence, liberation, self-help, and racial solidarity. Limited to twenty students; preference given to those closest to graduation who are concentrating in the field. Prerequisite: course PR201. Three credits.

First Semester, 2005–06 Mr. LaRue

PR425 PREACHING AND THE ORAL INTERPRETATION OF LITERATURE AND SCRIPTURE

A theological, theoretical, and practical exploration of the performance of sacred literature and the sermon. Course work will include storytelling, performance of non-fiction, and sermon delivery and critique. Same as course SC325. Prerequisite course: PR201. Three credits.

Second Semester, 2005–06 Mr. Brothers

Multi-Program Classes in Speech Communication in Ministry

SC325 PREACHING AND THE ORAL INTERPRETATION OF LITERATURE AND SCRIPTURE

A theological, theoretical, and practical exploration of the performance of sacred literature and the sermon. Course work will include storytelling, performance of non-fiction, and sermon delivery and critique. Same as course PR425. Prerequisite course: PR201. Three credits.

Second Semester, 2005–06 Mr. Brothers

SC340 PRACTICAL THEOLOGY AS DRAMA
Dramaturgical and theological analysis, criticism and production of a play from the repertory of religious drama. Admission to course by audition. Three credits.
Second Semester, 2004–05 Mr. Lanchester

SC390 WORD AND ACT IN CHRISTIAN WORSHIP I
Exploration of the interpretative and situational dynamics of the spoken word in the conduct of services of worship from the call to worship to the benediction. Includes reading of the scriptures and the preparation of prayers. Lecture-demonstration, workshops, videotaping and critique. Prerequisite: course SC102. One credit. Offered every other year.
First Semester, 2004–05 Messrs. Bartow and Brothers

SC391 WORD AND ACT IN CHRISTIAN WORSHIP II
Administration of the sacraments of baptism and communion, and leadership in the conduct of marriage and funeral services. Lecture-demonstration, workshops, videotaping and critique. Prerequisite: course SC102. One credit. Offered every other year.
Second Semester, 2004–05 Ms. Gross and Mr. Brothers

SC682 COMMUNICATION IN PREACHING AND WORSHIP
Comprehensive seminar in communication for ministry. Involves participation in the work of course SC391 and the writing of an essay on a selected aspect of liturgical theology and practice. Intensive work in personal communication skills and critical analysis. Limited to Th.M. candidates except by permission of the instructor. Three credits.
Second Semester, 2004–05 Ms. Gross

Multi-Program Classes in Worship

WR320 WORSHIP IN THE REFORMED TRADITION
A study of the history, theology, and practice of Christian worship, with particular attention to the Reformed tradition. The course will include studies of the Christian year, elements and orders of worship, the sacraments, funerals, weddings, and other occasional services. Same as course CM320. Three credits. Offered every other year.
Second Semester, 2005–06 Ms. Brown

WR321 WORSHIP IN THE AFRICAN AMERICAN TRADITIONS
A study of the history, theology, and practice of African American worship with particular attention to the seven major black denominations in the United States. An examination of contemporary trends in praise and worship, music, preaching styles, and orders of service including funerals, weddings, and special day services. Three credits.
Second Semester, 2004–05 Mr. LaRue

WR338 THE EUCHARIST AND THE CHURCH'S EDUCATIONAL MINISTRY
How gathering at the Lord's Table forms and equips the church for Christian discipleship and witness. Exploration of the ties that bind together patterns of worship, church

education, and lifestyle. Particular emphasis is given to the sacrament of the Lord's Supper with respect to its pedagogical and ethical dimensions. The development of contemporary perspectives is informed by historical resources from the periods of the early church and the Reformation. Same as course ED338. Three credits.
First Semester, 2005–06 Mr. Mikoski

WR420 THE HEALING CHURCH
Examination of healing liturgies of the church within the overall context of the church's health ministries (educational, support/advocacy, and direct health services). Analysis of historical, theological, and pastoral dimensions of healing liturgies for the seasons of life from birth to death and the seasons of crisis for use in worship. Practicums will be held in which the rites will be enacted and analyzed. Same as course PC420. Three credits.
First Semester, 2004–05 Ms. Evans

WR804 MUSICAL RESOURCES FOR THE CONGREGATION
An exploration of the clergy's role in fostering congregational involvement in church music. The focus of this course will be on the use of the psalter and hymnal in planning and leading corporate worship. Other components of this course include clergy-musician relations, issues in the accompaniment of congregational song, and theological reflection on musical style. One credit
First Semester, 2004–05 Mr. Tel
First Semester, 2005–06

WR812 CHAPEL CHOIR
The *Chapel Choir* is an unauditioned choir which provides musical leadership in worship once a week. Members will be introduced to fundamental musical resources used in Christian worship. The focus of the course will be on the function and creative use of the hymnal, the psalter (metrical and responsorial), global music, and service music. Open upon vocal placement with instructor.
The *Chancel Choir* is an auditioned choir which, in addition to weekly leadership in worship and exploration of musical resources for Christian worship, also prepares more complex sacred literature for a choral concert each semester. Open upon audition with the instructor. One credit. May be repeated for a maximum of two credits.
Either Semester, 2004–05 Mr. Tel
Either Semester, 2005–06

Ph.D. SEMINARS

While subject to the same enrollment restrictions as doctoral seminars in the other academic departments of the Seminary (see p. 97), Ph.D. seminars in the Department of Practical Theology may be offered on an intra-departmental basis, unless otherwise stated in the course description.

PT900 HISTORY AND METHOD OF PRACTICAL THEOLOGY
A study of essential readings in the history and method of practical theology including

the emerging contemporary investigations. Constructive positions are developed by the students for discussion in the seminar. Three credits.

First Semester, 2005–06 Staff

PT903 PRACTICAL THEOLOGY AND THE PHILOSOPHY OF PRACTICAL REASON

Examination of seminal texts related to the critical appropriation of philosophies of practical reason by and for practical theology. Emphasis on various ways to construe the complex interplay between theory and practice with particular attention to the concerns of practical theology and its sub-disciplines. Close readings of relevant texts from a number of sources including but not limited to selected Pre-Socratic Greek Philosophers, Plato, Aristotle, Greco-Roman Moralists, Kant, Marx, and Habermas. Three credits.

Second Semester, 2005–06 Mr. Mikoski

PT906 ECCLESIOLOGY AND PRACTICAL THEOLOGY

Critical reflection on the unity and diversity of the church. Examination of the challenges of contextualization and transmitting tradition. Biblical, theological, historical, and social science perspectives will be considered. The significance of ecclesiology and congregational studies for practical theology. Three credits.

Second Semester, 2004–05 Mr. Stewart

PT907 POPULAR CULTURE, ADOLESCENCE, AND PRACTICAL THEOLOGY

A critical study of themes in social scientific interpretations of popular culture and how these themes intersect with practical theology. Focus on the influence of popular culture on Christian identity, with adolescent identity formation considered a "barometer" for larger issues of human identity in contemporary culture. Special attention given to the relationship between aesthetics and practical theology, and to the church's role as a creator and consumer of, culture. Three credits.

Second Semester, 2005–06 Ms. Dean

PT912 THEORIES OF INTERPRETATION AND CONSTRUCTIVE PRACTICAL THEOLOGY

This seminar aims (a) to familiarize participants with major nineteenth and twentieth century works in hermeneutics, including those of Schleiermacher, Gadamer, and Ricoeur, as well as representative essays in postmodern interpretation theory; and (b) to help participants develop skills in the critical assessment and appropriation of this work in constructive practical theology. Skills of critique and appropriation will be developed through readings in the secondary literature, assessment of works in practical theology distinguished by their use of recent interpretation theory, and a constructive proposal relating contemporary hermeneutics to preaching, Christian education, or pastoral theology. Three credits.

First Semester, 2004–05 Ms. Brown

PT913 HISTORY OF CHRISTIAN FORMATION AND EDUCATION I: APOSTOLIC AGE TO THE EVE OF THE REFORMATION

Examination of key persons and texts in Christian formation and education from the close of the Apostolic age to the Reformation. Attention will be given to the interplay

between liturgy and pedagogy, and between theory and practice of faith formation. Three credits.
Second Semester, 2004–05 Mr. Mikoski

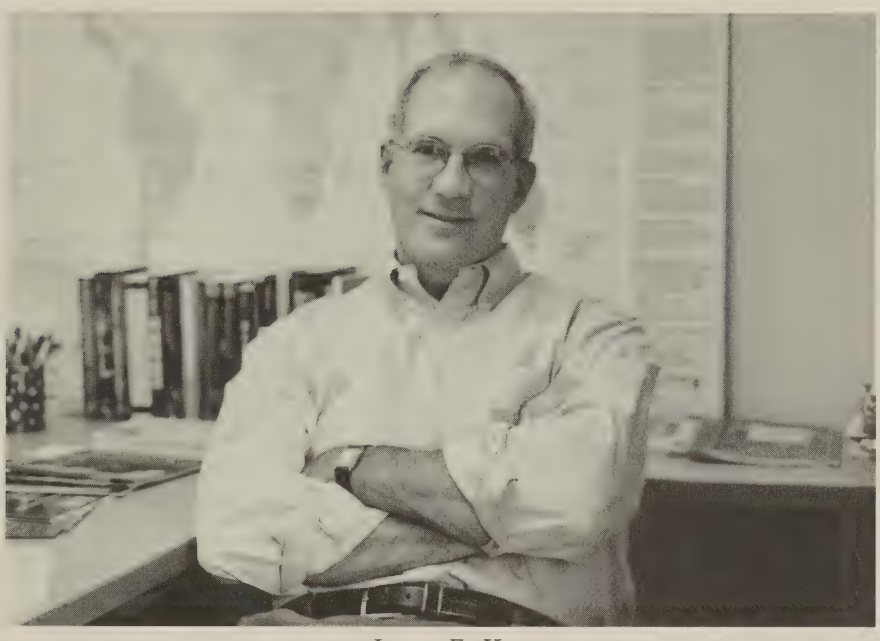
PT924,-925 EMPIRICAL METHODS IN PRACTICAL THEOLOGY
Explores the role of empirical research in practical theology. Introduces students to theory and practice of quantitative and qualitative research. Students will design and conduct research, focusing on their specific areas of interest in practical theology. Will meet bi-weekly over two semesters. Three credits at end of spring semester.
Full Year, 2004–05 Mr. Osmer
Full Year, 2005–06

PT941 ETHICAL ISSUES IN PASTORAL CARE
Analysis of ethical issues which emerge in pastoral care especially in a health care context. Use of case studies to inform about top health issues facing Americans and appropriate pastoral care methods to counsel patients. Discussion of various models of health care decision-making which leads students to develop their own models for use in the clinical and teaching setting. Three credits
Second Semester, 2004–05 Ms. Evans

PT945 THEOLOGY AND PASTORAL COUNSELING: AN INTERDISCIPLINARY APPROACH
Examination of important methodological issues about the relationship between depth psychology and Christian theology from a Barthian perspective, as they apply to the theory and practice of pastoral counseling. A method for relating the two disciplines will be developed and applied to various proposals in the field. Questions of how one acquires knowledge of God (from a theological perspective). Issues of interpretation within the actual practice of pastoral counseling will be raised through the study of an extended case, seen at once through psychological and theological lenses. An area seminar in pastoral theology. Three credits.
First Semester, 2005–06 Ms. Hunsinger

PT960 THE CARE OF SOULS
A survey of the care of souls from biblical times to the present, with particular attention to dynamics of change and transformation, the impact of unconscious processes, and assumptions of health and salvation undergirding pastoral care and counseling in various epochs and cultures. An area seminar in pastoral theology. Three credits.
Second Semester, 2004–05 Mr. Dykstra

PT966 TECHNOLOGIES OF THE SELF
Analysis of the self, including conceptions of its madness and technologies for its transformation from biblical, theological, historical, and psychological perspectives relevant to contemporary pastoral theology. The relation of self to soul and the implications of *imago dei* will shape the seminar discussion. Readings in Foucault, Kohut, LaCugna, Lifton, Moltmann, Ricoeur, Rogers, Weiss, and others. Three credits.
Second Semester, 2005–06 Mr. Dykstra



CAROLYN HERRING

James F. Kay

PT974 HOMILETICAL THEORY I: FROM ANTIQUITY TO THE ENLIGHTENMENT
A study of representative texts from the classical rhetorical tradition, the history of preaching, and the history of theology formative for the development of homiletical theory. Among thinkers, preachers, or movements examined are Aristotle, Cicero, and Quintilian, Origen and Chrysostom, Augustine, scholasticism and the preaching orders, Luther and Calvin, Puritanism and Anglicanism, and Fénelon and the court of Louis XIV. Three credits.
First Semester, 2004–05 Mr. Kay

PT975 HOMILETICAL THEORY II: FROM THE ENLIGHTENMENT TO THE PRESENT
A study of representative texts formative for the development of modern homiletical theory. Among thinkers, preachers, or movements examined are representatives or heirs of the Scottish Enlightenment, Romanticism and Revivalism, dialectical and kerygmatic theologies, and the New Hermeneutic and the New Homiletic. Three credits.
Second Semester, 2004–05 Mr. Kay

PT981 THEOLOGY AND PROCLAMATION
An examination of the relation between theology and proclamation. Drawing upon theologians and homileticians representing major twentieth century schools or movements, attention will be given to the ways theological perspectives shape the task, form, and content of proclamation and to the ways proclamation shapes the task, form, and content of theology. Three credits.
First Semester, 2005–06 Ms. Brown

PT983 ORAL INTERPRETATION AND COMMUNICATION OF BIBLICAL TEXTS IN PREACHING

An examination of performance theory issues in the oral interpretation and communication of the scriptural word with emphasis on the letters of Paul. Includes consideration of "rhetorical voice" and the performance of texts as embodiment of the word in the community of faith. Implications for homiletical theory, practice, and criticism will be explored. Three credit hours.

Second Semester, 2005–06 Ms. Gross

PT985 PROCLAIMING THE GOSPEL IN DIVERSE CULTURES

An examination of the diverse cultural and subcultural worlds of congregations, introduction to methods for "exegeting" them, and exploration into their significance for the theology of sermons and for the many forms of verbal and non-verbal communication through which they are proclaimed. Includes critical analysis of alternative models for contextualizing theology in light of which readings in cultural anthropology, congregational studies and intercultural communication will be considered. Case studies and project/paper in area of interest. Three credits.

Second Semester, 2005–06 Mr.LaRue

DEPARTMENTAL FACULTY

CHARLES LOUIS BARTOW. Carl and Helen Egner Professor of Speech Communication in Ministry. B.D., Princeton Theological Seminary; M.A., Michigan State University; Ph.D., New York University. His interests focus on the implications for biblical interpretation, worship, and preaching, of theory, practice, and criticism in the speech arts, particularly contemporary rhetorical and performance theory. (Presbyterian)

SALLY A. BROWN. Assistant Professor of Preaching and Worship. M.Div., Gordon-Conwell Theological Seminary; Ph.D., Princeton Theological Seminary. Research interests include the impact on contemporary preaching theory and practice of feminist/womanist, postliberal, and postructuralist biblical interpretation; the challenges of interpreting the cross as a redemptive symbol in a world of violence; and the relationship between preaching and ecclesial formation, particularly ethical formation. (Presbyterian)

DONALD ERIC CAPPS. William Harte Felmeth Professor of Pastoral Theology. B.D., S.T.M., Yale University Divinity School; M.A., Ph.D., University of Chicago; S.T.D.(Hon.), University of Uppsala. His interests include pastoral care; psychology of religion, art, and poetry; and psychobiography. (Lutheran)

KENDA CREASY DEAN. Associate Professor of Youth, Church, and Culture, and Director of the School of Christian Education. M.A., Miami University; M.Div., Wesley Theological Seminary; Ph.D., Princeton Theological Seminary. Her

special interests include the relationship between practical theology, adolescence, and culture, the practices of the church, and spiritual formation. (United Methodist)

ROBERT CRAIG DYKSTRA. Associate Professor of Pastoral Theology. M.Div., Ph.D., Princeton Theological Seminary. His special interests include pastoral care and counseling, developmental theory and self psychology, and the integration of biblical and theological precepts with contemporary research in the human sciences. (Presbyterian)

ABIGAIL RIAN EVANS. Charlotte W. Newcombe Professor of Practical Theology, and Academic Coordinator of Field Education. M.Div., Princeton Theological Seminary; Ph.D., Georgetown University. Her interests focus on bioethics, pastoral care, health ministries, vocation and ministry, women in ministry, and spiritual formation. Her work is interdisciplinary and church oriented. (Presbyterian)

NANCY LAMMERS GROSS. Arthur Sarrell Rudd Associate Professor of Speech Communication in Ministry. M.Div., Ph.D., Princeton Theological Seminary. Her research and teaching interests include hermeneutical issues in oral interpretation of the proclaimed word of God and the special concerns women face in embracing their bodies as the instrument God has chosen for proclaiming the word. (Presbyterian)

GEDDES WHITNEY HANSON. Charlotte W. Newcombe Professor of Congregational Ministry. S.T.B., Harvard University Divinity School; Ph.D., Princeton Theological Seminary. He focuses on the behavioral study of ministry as leadership within complex religious organizations, with particular attention to non-programmatic aspects of ministry i.e. congregational analysis, conflict management, planning and decision making, as well as intentional support to those new to congregational ministry. (Presbyterian)

DEBORAH VAN DEUSEN HUNSINGER. Associate Professor of Pastoral Theology. M.Div., Yale University Divinity School; M.Phil., Ph.D., Union Theological Seminary in New York. She is interested in interdisciplinary approaches to pastoral care and counseling, in particular the relationship between Christian theology and psychotherapeutic theory and practice. (United Church of Christ)

JAMES FRANKLIN KAY. Joe R. Engle Professor of Homiletics and Liturgics. M.Div., Harvard Divinity School; M.Phil., Ph.D., Union Theological Seminary, New York. His research and teaching interests are in the theology and practice of preaching and worship, the history of homiletics, and the Bible's apocalyptic and narrative forms, and their significance in preaching. (Presbyterian)

CLEOPHUS JAMES LARUE JR. Francis Landey Patton Associate Professor of Homiletics. M.A., Baylor University; M.Div., Ph.D., Princeton Theological Seminary. His research and teaching interests focus on the origin and development of African American preaching. He is also investigating the impact of social location and racial particularity on contemporary homiletical theory. (Baptist)

GORDON STANLEY MIKOSKI. Instructor in Christian Education. M.Div. and M.A., Princeton Theological Seminary; Ph.D. Cand., Emory University. His research interests include Christian education and the doctrine of the Trinity, sacraments and Christian education, and philosophies of practical reason in relation to practical theology. (Presbyterian)

JOHN RANDALL NICHOLS. Director of the D.Min. Program, and Lecturer in Theology and Communication. B.D., Ph.D., Princeton Theological Seminary. His major focus is on human communication dynamics and behavior in theological perspective, with a particular interest in preaching as well as pastoral care. In addition, he works in the area of organizational dynamics and communication, with a particular emphasis on systemic analysis and understanding as framed by the Tavistock tradition. He is active in exploring the uses and impacts of online experience in teaching and in ministry. (Presbyterian)

RICHARD ROBERT OSMER. Thomas W. Synnott Professor of Christian Education. M.Div., Yale University Divinity School; Ph.D., Emory University. His teaching and research interests lie in historical and theological perspectives on the church's teaching ministry. He is also interested in constructive work in the area of practical theology. (Presbyterian)

JOHN WILLIAM STEWART. Ralph B. and Helen S. Ashenfelter Associate Professor of Ministry and Evangelism. M.Div., Pittsburgh Theological Seminary; M.A., University of Pittsburgh; Ph.D., University of Michigan; D.D.(Hon.), Westminster College (Pa.), D.D.(Hon.), Alma College. His research interests focus on the interaction of American culture, theological thought, and religious communities. His practical theological and teaching interests center on the newer models of pastoral leadership, mobilizing congregations for lay-equipped ministries, and congregation-based evangelism. (Presbyterian)

MARTIN TEL. C.F. Seabrook Director of Music. M.M., University of Notre Dame; M.A., Calvin Theological Seminary; D.M.A., University of Kansas. His research focus and interests include church music philosophy and developments in congregational singing, particularly within the Reformed traditions. (Reformed)

General Requirements

FIELD EDUCATION

Field Education is not offered during the first academic year. Two placements are required; one must be in a church. Not more than one placement takes place in the Summer.

Supervised Ministry Placements—Summer

Done in the summer after the junior year, a minimum of 350 hours must be spent over a ten-to-fourteen week period in the summer field placement. Ministry done under the direction of an approved supervisor. Requirements include: a learning/serving covenant and final appraisal with the supervisor submitted by the fourth Monday in August.

One such placement required of all M.Div. and M.A. students. It may not be combined with summer language.

GM102 FIELD EDUCATION
Supervised ministry in a church or specialized ministry selected from a pool of approved sites. Full-time work for a period of ten to twelve weeks under the direction of a pastor or agency supervisor. Two credits.
Summer, 2005 Staff
Summer, 2006

GM123 FIELD EDUCATION: CLINICAL PASTORAL EDUCATION
Clinical Pastoral Education (CPE) is considered a specialized ministry and can be used to satisfy the summer field education requirement. During the summer, students work full time in various types of hospitals and other health and welfare institutions, under the guidance of chaplain-supervisors approved by the Association for Clinical Pastoral Education (ACPE). Requirements include enrollment in a one semester course in pastoral care during the academic year prior to the summer placement. Students may submit a CPE learning plan in place of the learning/serving covenant. The CPE final evaluation with field education supplemental questions is submitted as the field education appraisal. Two credits and one ACPE unit.
Summer, 2005 Staff
Summer, 2006

Supervised Ministry Placements—Academic Year

Academic year part-time ministry under the direction of an approved supervisor. A minimum of 300 hours, spread over thirty weeks during the thirty-six week academic year, must be spent on the placement. Requirements include: a learning/serving covenant and two appraisals, one each semester, with the supervisor; regular meetings with the supervisor for review of and theological reflection upon work; and attendance at specified field education events during the academic year.

GMI04,-I05 ACADEMIC YEAR FIELD EDUCATION
Supervised ministry in a church or specialized ministry setting selected from a pool of approved sites. Minimum of ten hours on site, preparation and work not to exceed 15 hours each week, for a total of thirty weeks over two semesters. Two credits at the end of the spring term.
Full year, 2004–05 Staff
Full year, 2005–06

GMI2I,-I22 FIELD EDUCATION: CLINICAL PASTORAL EDUCATION
Considered a specialized ministry, Clinical Pastoral Education (CPE) may be used to satisfy the academic-year field education requirement. Sixteen hours per week spent in various hospitals and other health and welfare institutions working under the guidance of chaplain-supervisors approved by the Association for Clinical Pastoral Education (ACPE). Requirements include enrollment in a one-semester course in pastoral care during the year. A CPE learning plan may be submitted in place of the learning/serving covenant. CPE evaluations plus Field Education supplemental questions are submitted in place of Princeton Seminary field education appraisals. Two credits and one ACPE unit awarded only at the end of the second semester.
Full Year, 2004–05 Chaplain Supervisors

Supervised Ministry Placements—Year-Long Intensive Internships

Nine to twelve month full-time ministry under an approved supervisor. Used to satisfy either the summer or academic year field education requirement, such an internship is usually done after the completion of the middle year. Requirements include the completion of a learning/serving covenant and two appraisals with the supervisor, weekly meetings with the supervisor for review of and theological reflection upon the student's work, attendance at a mid-year intern conference held at the Seminary, including a critical incident report. No internship may be taken concurrently with any other course in the Seminary curriculum.

GM108 FULL-TIME MINISTRY INTERNSHIP

Full-time ministry for a nine to twelve month period at a church or specialized ministry selected from a pool of approved sites. May be taken for either field education or elective credit. Two credits.

Full year, 2004–05 Staff
Full year, 2005–06

DENOMINATIONAL POLITY AND DOCTRINE

GM201 PRESBYTERIAN CHURCH POLITY

An introduction to the theology and practice of Presbyterian polity. Lectures, class discussions, and small group work will focus on and amplify the contents of the *Book of Order*, for the purpose of helping students to apply the principles of Presbyterian polity with pastoral sensitivity. Two credits.

Second Semester, 2004–05 Mr. Prince
Second Semester, 2005–06

GM205 BAPTIST CHURCH POLITY

Two credits.

Second Semester, 2004–05 Mr. Hancock Stefan

GM206 UNITED CHURCH OF CHRIST POLITY

Two credits.

Second Semester, 2004–05 Mr. DeRemer

GM211 UNITED METHODIST STUDIES III: POLITY

One of three required courses for every United Methodist student pursuing ordination or diaconal ministry. The course will examine the development of church government and structure from a historical and theological perspective and will use the *Discipline* and *Book of Resolutions* as working handbooks for mission and ministry. Two credits.

Second Semester, 2004–05 Mr. Williams

GM216 INTRODUCTION TO WORSHIP IN THE EPISCOPAL CHURCH

Exploration of the nature and practice of leading worship, with a view to helping students to become stronger worship leaders through thinking and moving liturgically. Using the *Book of Common Prayer* (1979), the course will examine the theological, practical, and pastoral impact of Eucharist, baptism, Morning and Evening Prayer, and weddings and funerals in different life contexts as they occur throughout the Christian year. History of the *Book of Common Prayer*, liturgical renewal, the Book of Occasional Services, and supplemental texts of the Episcopal Church. Lectures, discussion, and participation in liturgical practice. Three credits.

Second Semester, 2004–05 Mr. Townley

PREPARATION FOR GRADUATE TEACHING

Several opportunities are available for doctoral students to prepare for teaching in institutions of higher education.

GRADUATE TEACHING WORKSHOP

Designed for students who will be leading preceptorials, the workshop focuses on helping them gain knowledge and experience in leading a discussion. Topics include the role of preceptorial discussion in relation to course lectures, different types of discussion methods, a typology of questions, and process skills useful in keeping a discussion going. One session will focus on gender and cultural issues relevant to discussion and will include examination of the Seminary's sexual harassment and romantic relations policies. The workshop is required of all teaching fellows and consists of three sessions prior to the beginning of classes. Ordinarily, it is taken prior to the second year of class work and will be entered on the student's transcript.

The following non-credit colloquium is available to Ph.D. candidates in all departments.

GM820,-821 GRADUATE TEACHING COLLOQUIUM

Designed to introduce Ph.D. students to the theory and practice of teaching in institutions of higher education, with emphasis on the mastery of a variety of teaching approaches. The colloquium meets monthly during the evening and focuses on topics like the following: the art of lecturing, cultural and gender-based learning styles, designing a course syllabus, the role of the teacher in higher education, the empowerment of the learner, non-traditional teaching approaches, and grading/evaluation. The colloquium may be taken during or after course work. Participants must have taken the Graduate Teaching Workshop. Students will register for the colloquium with the Registrar. Upon its satisfactory completion, it will be entered on their transcript, and they will receive a letter describing the course for their permanent file.

Full Year, 2004–05 Mr. Mikoski
Full Year, 2005–06

Field Education

The discipline of Field Education serves to integrate the student's exposure to the theological curriculum and experiential events into a holistic and comprehensive understanding of Christian faith. Over the course of two placements, students serve in churches and specialized ministries. They practice the art of theological reflection as they draw on the work they do in the various departments and disciplines of the Seminary and apply their understanding of it to ministry. In the field education courses, theology and ministry merge as supervisor and student look for theological meaning in life experience in the context of Christian community.

Field education utilizes the action/reflection model of adult education. Under the guidance of a skilled supervisor, the student proposes to grow in self-understanding while acquiring professional skills in a practical setting. The student is directly active in ministry. Through the field education experience, the student should improve relational skills, gain awareness of the nature of the role of supervision in any form of ministry, and gain overall competence in the practice of ministry.

Students enter their placement with measurable educational goals and objectives, determined between themselves and the supervisor in the beginning weeks. They take a general placement description and make it specific to their needs, negotiating with the expectations of the site. As they meet weekly with their supervisor, they track their progress against their outlined program using selected models for reflection. A formal assessment process by student and supervisor completes the unit.

Specific objectives of the program lead the student to:

- Grow and mature spiritually, intellectually, and personally
- Explore, clarify, and confirm God's call
- Articulate and test vocational calling
- Develop leadership qualities such as confidence, independence, discipline, decisiveness
- Exercise creativity and take initiative
- Reflect critically about tasks and issues
- Apply theological knowledge and insight within a professional context

- ~ Practice helpful self-assessment
- ~ Build and develop integrity in private and professional relationships
- ~ Relate word to actions, or think and act theologically
- ~ Learn the value and use of supervision
- ~ Understand the historical, economic, and political conditions affecting ministry
- ~ Experience ministry in different contexts of church and public arenas
- ~ Experience the ecumenical, racial, and cultural nature of ministry

PROGRAM

Some students enter with a clear and specific sense of their vocation, while others are searching for clarity about the form of their ministry. Furthermore, students may change vocational objectives during their seminary years. Field education experiences are offered, which will take into account the various needs of students while at the same time providing an integrated and consistent program. The program aims to expand students' vision of the church by exposing them to its mission and ministry in its ecumenical, cross-cultural, and racial/ethnic dimensions.

The field education program consists of supervised ministry placements in churches and specialized ministry agencies, as well as placements with a particular vocational focus, such as teaching or urban ministry. Every student must do one placement in a church. Ordinarily one placement takes place in the summer after the first or second year. Only one summer placement is permitted.

The four credits of required field education distributed as follows: two credits for the summer placement and two credits for the middle academic year placement. A year long internship for two credits may be used by M.Div. or M.A. students in place of one of these requirements, and is usually done after the completion of two years of theological education. Year long placements include student pastorates, assistantships, chaplaincies, and other types of ministry and may also be pursued as a third elective field placement. Students do not do field education during the first year, but use that time to visit sites in the placement pool.

M.Div. and M.A. students are required to register for field education courses during each semester of participation, according to procedures that govern the selection of academic courses. A grade of P(pass) or F(fail) is recorded at the end of the course. One placement is full time in the summer (10–12 weeks) and the other takes place during the academic year (10–12 hours per week). One must be in a local church and one related to the student's future vocation, which can be done in either a local church or specialized ministry setting. Whenever possible the local

church responsibilities should include areas most germane to a student's future ministry. Ordinarily each unit should be done in a different setting and not in the student's home church.

PLACEMENT OPPORTUNITIES

The Seminary attempts to locate suitable sites for its students, and is constantly updating its placement pool by the reviewing of new sites and training of new supervisors. All field education placements are done in approved sites under the direction of certified supervisors.

PTS has a remarkable location! As a result of place and opportunity, placements are available in over three hundred sites drawn from a pool of seven hundred churches and specialized ministries. We work with twenty-eight different denominations, located in rural, suburban, and inner city settings. Specialized ministries, include prisons, health institutions, community service agencies, campus and teaching ministries, and ministry with persons with special needs.

Clinical pastoral education opportunities may be used to satisfy one field education unit. These placements are also located in urban, rural and suburban areas within commuting distance from the Seminary during the academic year, and in more than thirty different states around the country in the summer.

The field education office also provides opportunities for cross cultural, racial/ethnic, and international placements in areas of Africa, Asia, Europe, the Caribbean, Latin and South America. There are several special opportunities for placements focused on ecumenical work, teaching, and on urban ministry particularly in the summer program in Trenton.

STUDENT ADVISEMENT SYSTEM

Upon entering the Seminary, each M.Div. and M.A. student is assigned a field education adviser based on his/her denomination. Students are required to have two meetings per year with their adviser: the first one in October to discuss their call and general objectives in field education; the second one in January to focus on the type of field education placements they would like to pursue. Whenever possible, students are placed in settings of their own denomination. All field education work is done under the direction of certified supervisors. All programs for M.Div. and M.A. students must be planned with the approval of the Director of Field Education.

EVENTS

The Office of Field Education plans and sponsors several events for students and supervisors during the year, including orientation programs, training opportunities, and recruiting occasions for Clinical Pastoral Education and our program sites. The leadership comes from the Seminary, community, and the wider church.

Course descriptions for the supervised ministry placements are found on pages 169–171.



Opportunities for Specialized Study

SPECIAL COURSES

In cases of demonstrated need, a qualified student may make application through an instructor to enroll for a special course in a subject falling within that instructor's field of specialization. Such a course may be given, under the provisions outlined in the following paragraphs and with the approval of the Curriculum Committee, provided that coverage of the same material cannot reasonably be arranged as part of a regular course during the remainder of the student's period of residence. Special courses may not normally be used to fulfill departmental distribution requirements. Courses so arranged must be reported to the Office of the Registrar in accordance with the regulations governing the selection of catalogued electives. Special courses made available by the Seminary are of two types:

1. *Tutorials* — classes normally arranged to meet the needs of one student, but on occasion more than one, and involving extensive reading of relevant literature, periodic conferences with the instructor, and a concluding examination or project.

2. *Research Courses* — classes arranged on an individual basis to meet the needs of qualified students, and involving independent research on a defined topic and the preparation of a substantial paper.

In the interest of equity, a candidate for the M.Div. or the M.A. degree ordinarily may not carry more than one special course during any given semester. An M.Div. candidate is limited to four such courses during his or her total program; a candidate for the M.A. degree, three special courses. Persons who are not in candidacy for a Seminary degree may not enroll for such courses. Inter-institutional regulations do not permit members of other faculties to offer special courses to Seminary students.

Special courses are offered over and above an instructor's normal academic

load. Members of the faculty ordinarily may not give more than two such courses during any semester without the approval of the Dean of Academic Affairs. Special courses during the summer months are discouraged. Where a tutorial is offered to more than two students, approval of the department and the Curriculum Committee is required.

Senior theses are not considered to be research courses and continue to be encouraged in appropriate cases.

PROGRAM FOR AFRICAN AMERICAN STUDIES IN MINISTRY

The joint program between Princeton University's African American Studies Program and Princeton Theological Seminary provides the opportunity for students (not more than twelve per annum) to take up to two courses toward their Seminary degree requirements in the University program. Courses in the African American Studies Program at the University which may be taken for Seminary credit shall be designated by the Seminary's liaison officer for this program.

WOMEN'S STUDIES

The emphasis in Women's Studies is designed for Th.M. candidates and as a specialization area for M.Div. candidates. This provides students with the opportunity to work interdepartmentally on concerns of women in relation to ministry.

Working with an adviser, students select from a variety of offerings those courses which will satisfy their interests and goals, complement their other educational endeavors, and in the case of Th.M. candidates fulfill the requirements of their program. Courses having a particular and focused emphasis on women's issues and concerns will be identified each year. Students may also elect other courses in which it is possible to focus on women's issues. In addition, courses in Princeton University's Women's Studies program may be taken under the Seminary's Inter-Institutional Arrangements (p. 94).

Advisers designated each year will be prepared to discuss with students the development of their programs.

Fall Semester 2004 Offerings (Selected Sample)

CH217 CHRISTIAN WOMEN IN THE WORLD OF LATE ANTIQUITY Ms. McVey

CH322 THE THEOLOGY OF CALVIN Ms. McKee

ED224 CHRISTIAN EDUCATION AND ASIAN AMERICAN WOMEN Ms. I.S. Lee

ET346 ISSUES IN BIO-MEDICAL ETHICS Ms. Duff

ET465 FEMINIST AND WOMANIST THEOLOGIES Ms. Duff and Mr. Taylor

OT440 EXEGESIS OF RUTH AND ESTHER Ms. E. Lee

TH315 THE DOCTRINE OF HUMANITY Mr. Johnson

Spring Semester 2005 Offerings (Selected Sample)

CH223 PAGANS AND CHRISTIANS Ms. McVey

CH228 INTRODUCTION TO THE CHRISTIAN MYSTICAL TRADITION Mr. Rorem

CH332 PRAYER AND DEVOTIONAL-SPIRITUAL LIFE IN CHRISTIAN HISTORY Ms. McKee

CH340 THE RENEWAL OF WORSHIP IN THE SIXTEENTH-CENTURY REFORMATION Ms. McKee

OT360 THE OLD TESTAMENT, WOMEN, AND CULTURAL AND ECCLESIAL DIVERSITY Ms. Sakenfeld

PC350 ADDICTION AND GRACE Ms. Evans

PR261 EXPLORING WOMEN'S WAYS OF PREACHING Ms. Brown

TH379 CULTURAL HERMENEUTICS: IDEOLOGY, POWER, AND TEXT INTERPRETATION Messrs. Taylor and Blount

TH398 IDENTITY AND DIFFERENCE Mr. Johnson

WORSHIP STUDIES

The emphasis in worship studies is designed primarily for Th.M. candidates and as a specialization for M.Div. candidates. This interdisciplinary perspective provides students with an opportunity to approach the worship of God from a variety of different angles: biblical and theological, historical and personal, ethical and devotional, as well as through the central acts of the community gathered for prayer and preaching, sacraments and fellowship.

Working with an adviser, students select from a variety of offerings those courses which will meet their purposes and interests, complement their other educational objectives, and in the case of Th.M. candidates, fulfill the requirements of their programs. Courses which give particular or concentrated attention to worship in its many forms will be identified each year. Students may also elect other courses in which it is possible to focus on issues of worship. In addition, courses at Westminster Choir College, particularly in the department of church music, may be taken under the Seminary's Inter-Institutional Arrangements (p. 94).

Following is a partial listing of courses that might be used for a focus on worship studies.

Fall Semester 2004 Offerings (Selected Sample)

CH339 EARLY PROTESTANT SPIRITUALITY Mr. Hendrix

SC390 WORD AND ACT IN CHRISTIAN WORSHIP I Messrs. Bartow and Brothers

TH325 THEOLOGY AND THE LORD'S SUPPER Mr. G. Hunsinger

WR804 MUSICAL RESOURCES FOR THE CONGREGATION Mr. Tel

Spring Semester 2005 Offerings (Selected Sample)

CH332 PRAYER AND DEVOTIONAL SPIRITUAL LIFE IN CHRISTIAN HISTORY Ms. McKee

ET300 LITURGICAL SHAPE OF THE CHRISTIAN LIFE Ms. Duff

PR261 EXPLORING WOMEN'S WAYS OF PREACHING Ms. Brown

SC391 WORD AND ACT IN CHRISTIAN WORSHIP II Ms. Gross and Mr. Brothers

WR321 WORSHIP IN THE AFRICAN AMERICAN TRADITIONS Mr. LaRue

MISSION, ECUMENICS, AND HISTORY OF RELIGIONS

The Mission, Ecumenics, and History of Religions program seeks to widen the horizons of preparation for ministry with interdisciplinary inquiry into the challenges and implications of the worldwide witness to the Christian faith. It comprises three areas of emphasis: Mission (Theology and History), Ecumenics (Theology and History), and History of Religions. All three segments of the



CHRISSIE KNIGHT

Luis N. Rivera-Pagán

program are integrally interrelated. No one part can be studied in isolation, and all demand attention to the cultural and religious, social and political, and geographical contexts of world Christianity.

The program relates to all academic levels as a division of the History Department with an inter-disciplinary link to the Theology Department. On the M.Div. level, in addition to various course offerings, a sample of which is listed below, field education may include approved internships at home or abroad with course credit where appropriate. The faculty also supervises elective senior research papers for either three or six credits. The MEHR faculty, in collaboration with the Department of Theology and the Field Education Office, promote a variety of summer session overseas study programs in Europe, Asia, and Latin America. (See EC339, p. 120, regarding the earning of credit for these courses.)

Fall Semester 2004 Offerings (Selected Sample)

EC404 HISPANIC/LATINO THEOLOGICAL WRITINGS IN THE UNITED STATES Mr. Rivera-Pagán

EC406 THEOLOGICAL READINGS OF WORLD LITERATURE Mr. Rivera-Pagán

EC443 THE MISSIONAL AND ECUMENICAL THEOLOGY OF LESSLIE NEWBIGIN Mr. Guder

Spring Semester 2005 Offerings (Selected Sample)

EC403 NEW TRENDS IN LATIN AMERICAN THEOLOGY Mr. Rivera-Pagán

EC405 THIRD WORLD LIBERATION THEOLOGIES IN DIALOGUE
Mr. Rivera-Pagán

EC458 ECUMENICAL THEOLOGIES OF THE CHURCH'S MISSION Mr. Guder

HR271 WORLD CHRISTIANITY THROUGH WORLD LITERATURE Mr. Young

HR341 HINDUISM Mr. Young



Religion and Society Program

PROFESSORS: R.K. Fenn, D.E. Guder, P. Paris, L.N. Rivera-Pagán, ‡M.L. Stackhouse, M.L. Taylor
ASSOCIATE PROFESSORS: N.J. Duff, *R.F. Young

This program offers a full set of courses in ethics (ET, listed in the theology department), church and society (CS, listed in the history department), and selected courses in ecumenics and history of religions (ET and HR, both also listed in the history department), for students at the M.Div. and Th.M. levels. In addition, we have a distinctive focus in the Ph.D. program centered on social ethics, with supportive emphases on Christian ethics, theology and social theory, sociology or religion, comparative religious ethics, and public policy

The faculty associated with the program represent a variety of approaches in theology, ethics, and the social sciences, and seek to relate Christian prophecy and social ethics to the common task of understanding, and explaining social interaction. The program focusses on the experience of the churches in a variety of contexts both Western and non-Western, highly industrialized and predominantly agrarian, both urban and rural. The program is committed to combining theory with practice; therefore students are encouraged to develop positions on social policy that combine theology and ethics with the sociological analysis of specific institutions, social trends, and particular situations.

Candidates for the M.Div., Th.M., and Ph.D. degrees may focus in this area under the supervision of the Committee on Church and Society. Courses appropriate to the concerns of Religion and Society are offered by several of the academic divisions of the Seminary. A sampling of such courses to be offered during 2004–2005 is listed below. Field education also may contribute to such studies on the M.Div. level.

Fall Semester 2004 Offerings (Selected Sample)

CS223 CHURCH, COMMUNITY AND NATION Mr. Fenn

CS230 RELIGION AND TIME Mr. Fenn

*On leave first semester 2004–05. ‡On leave both semesters 2004–05.



CHRISSIE KNIGHT

Nancy Duff

ET346 ISSUES IN BIO-MEDICAL ETHICS Ms. Duff

ET478 THE THEOLOGY AND ETHICS OF MARTIN LUTHER KING JR. Mr. Paris

TH442 THE THEOLOGICAL FORMATION OF THE MISSIONAL CONGREGATION Mr. Guder

Spring Semester 2005 Offerings (Selected Sample)

CS221 SECULARIZATION AND INTRODUCTION TO THE DEBATE Mr. Fenn

CS475 MINISTRY, CONFLICT, AND CATACLYSM Messrs. Fenn and Fearon

EC405 THIRD WORLD LIBERATION THEOLOGIES IN DIALOGUE Mr. Rivera-Pagán

ET323 ETHICS AND PUBLIC POLICY Mr. Paris

ET480 THE THEOLOGY AND ETHICS OF JAMES CONE Ms. Duff

HR341 HINDUISM Mr. Young

The School of Christian Education

Pursuant to the action of the Presbyterian General Assembly of 1941, which recommended that colleges of Christian education belonging to the Presbyterian Church should become related to seminaries or colleges, negotiations were entered into between the Trustees of Princeton Theological Seminary and the Trustees of Tennent College of Christian Education in Philadelphia. Following these negotiations the Trustees of Tennent College decided to close the latter institution and to make over its assets in trust to Princeton Theological Seminary. The Seminary, on its part, agreed to carry forward the work of Tennent College upon a graduate level, and to perpetuate the name of Tennent upon the campus of Princeton Theological Seminary and in the Seminary's annual catalogue. The School of Christian Education was inaugurated in September 1944.

MASTER OF ARTS IN CHRISTIAN EDUCATION

The two year program for the Master of Arts in Christian education includes basic studies in bible, theology, church history and practical theology. The program emphasizes theory and practice for the educational ministry of the church and it also attends to philosophical, cultural, developmental, and procedural dimensions of education. The M.A. is designed to prepare students for administering Christian religious education in parish and institutional settings; it also provides training for teaching the Christian religion in church or secular schools.

All inquiries relating to the School of Christian Education should be directed to:

Office of Admissions and Financial Aid
Princeton Theological Seminary
P.O. Box 821
Princeton, New Jersey 08542-0803

THE CHARLES G. REIGNER EDUCATION READING ROOM

The Charles G. Reigner Education Reading Room is located in Tennent Hall. Many of its general reference volumes were gifts to the School of Christian Education from the library of Tennent College of Christian Education. Charles G. Reigner, a Baltimore publisher, was for many years its benefactor. The Reading Room provides additional study space near the education classrooms and the married student apartments on the Tennent campus, and makes available to students and surrounding churches a wide range of literature on Christian education and resources in audio-visual aids. Consult page 187 for additional information concerning the resources of this facility.



CHRISSIE KNIGHT

Tennent Hall

Seminary Resources

LIBRARY RESOURCES

The Seminary Libraries

JAMES LENOX LIBRARIAN: Stephen D. Crocco
ASSOCIATE LIBRARIAN: Julie E. Dawson
DIRECTOR OF SPECIAL COLLECTIONS: Robert Benedetto
CATALOG LIBRARIANS: Daniel K. McKeon, Hyo Eun Esther Ko
HEAD OF CATALOGING: Christine Schwartz
CHRISTIAN EDUCATION LIBRARIAN: Sarita Ravinder
REFERENCE LIBRARIAN: Kate Skrebutenas
COLLECTION DEVELOPMENT LIBRARIAN: Donald M. Vorp

The main library complex consists of two connected buildings that function as a single entity. The earlier structure, opened in 1957 and named in honor of the renowned missionary statesman Robert E. Speer, has space for 400,000 volumes and 200 readers. In addition to the Circulation and Reference departments, it houses the main reading room and several smaller study rooms and carrels, offices for acquisitions, cataloging, and serials, two medium sized classrooms, and meeting space for committees and outside groups. The newer building, dedicated in 1994 and named in honor of a distinguished trustee, Henry Luce III, will accommodate an additional 300,000 volumes and 250 readers. Along with the Special Collections, it contains extensive facilities for Ph.D. candidates at various program stages, a large exhibit area, thirty-eight lockable carrels for which students may apply to the Reference Department, several rooms for seminars and for group or individual study, space for special projects that draw upon the resources of the library, and a general meeting room.

The Christian education reading room, named for publisher Charles G. Reigner, is located on the Tennent campus. Under the supervision of the professional library staff, the Reigner Reading Room has space for over 5,000 volumes and for an extensive collection of curriculum materials, audio-visual

materials, and other resources for the church educator. It can accommodate approximately thirty readers and twice that number in occasional workshops.

The two facilities offer substantial resources for theological study and research at all levels. They now contain over 500,000 bound volumes, pamphlets, and microforms, including valuable portions of the libraries of Dr. Ashbel Green, Professor John Breckenridge, Dr. William Buell Sprague, Mr. Samuel Agnew, Professor J. Addison Alexander, Dr. John M. Krebs, Dr. Alexander Balloch Grosart, Professor William Henry Green, Professor Samuel Miller, Professor Benjamin Breckinridge Warfield, and Dr. Louis F. Benson, and James Tanis. The library currently receives about 3,700 journals, annual reports of church bodies and learned societies, bulletins, transactions, and periodically issued indices, abstracts, and bibliographies.

While popular works are not neglected, a major objective is to acquire comprehensively the basic works of western and, in translation, eastern religious traditions. Primary sources are represented both by original, early editions or reprints and by modern critical editions. The strength of the libraries is maintained by the acquisition, on a standing-order basis, of all major sets, new critical editions, and scholarly monograph series currently published in the main fields of theological study.

Several special collections should be mentioned. The Louis F. Benson Collection of Hymnology, numbering over 10,000 volumes, provides superior resources for the study of all fields of American and foreign hymnology. The Grosart Library of Puritan and Nonconformist Theology, acquired in 1885 and added to regularly, now contains over 5,000 volumes. The Sprague Collection is an unusually large collection of early American theological pamphlets. Over 2,000 volumes and 3,000 pamphlets dealing with the controversy regarding the proper form of baptism are in the Agnew Baptist Collection. The Alumni Alcove, supported substantially by the donations of authors, preserves their published works as a testimony to the influential position of Seminary graduates and faculty in theological and general literature. The Barth Research Collection, founded in 1997, aspires to collect a copy of everything written by and about Karl Barth. The Abraham Kuyper Collection of Dutch Reformed Protestantism, established in 2001, aims to acquire a copy of every publication by the theologian and statesman Abraham Kuyper (1837–1920).

SUPPORT

The libraries are supported by an annual appropriation and by income from restricted endowment funds provided by Messrs. R.L. and A. Stuart, Mr. John C. Green, the Reverend Samuel M. Hamill, Mrs. R.L. Kennedy, Mary Cheves Dulles, Professor Theodore W. Hunt, Dr. Louis F. Benson, Mr. and Mrs. Carl

Egner, Miss Mabel Gillespie, Mrs. Helen M.T. Locke, Mrs. John F.B. Carruthers, Mr. William L. Ulyat, Mrs. Elizabeth Parke Ballantine, Dr. Katherine Finney and Mr. and Mrs. Thomas W. Finney, Mr. John P. Orendorff, Mr. John G. Buchanan, Miss Margaret I. Vaughan, Mrs. Alice M. Newberry, Mrs. Charlotte W. Newcombe, as well as other alumni/ae and friends.

ADDITIONAL FACILITIES IN SPEER AND LUCE LIBRARIES

Photocopies of library material in the public domain and, within the provisions of the principle of fair use, of copyrighted material may be made on touchkey-operated copier machines. The staff also can make limited arrangements for microfilms of library books and photographs of plates.

Borrowing privileges are accorded to anyone who presents a currently valid personal Princeton Theological Seminary Identification Card. Others may inquire at the Access Office concerning borrowing privileges.

Online access to the catalog is provided through the Voyager information system. Public terminals are located in the lobby and several other places throughout the building. In addition, the library catalog is available on the Internet at http//catalog.ptsem.edu.

Various electronic research tools are available on the campus network, which also provides email capabilities and a gateway to resources in other institutions.

In accordance with the terms of an agreement between the Seminary and the University, Seminary students and faculty are granted free use of the University library, subject to its rules.

EDUCATIONAL MEDIA

Media Center with New Media Lab, Listening/Conference Room, and Studio/Classroom

Located on the ground level of Templeton Hall, the Media Center is the site of various media services and facilities, including a new media lab; combination listening and conference room; and a production studio which is also equipped as a "smart classroom." The Media Lab offers a unique set of hardware and software resources to make use of new media tools, including multimedia, hypertext, digital video, desktop presentations, scanning and image processing. The Listening/Conference Room is designed for reviewing resources; simple tape duplication; and small group project planning. It can also be reserved for practicing PowerPoint presentations. In addition to video production use, the Media Center Studio doubles as a "smart classroom," with 20-station internet access; wireless laptop computers; and presentation capabilities.



ERIN DUNIGAN

Support Services and Resource Collection

Educational Media supports a growing variety of services within the Seminary community, including audiovisual assistance; media learning opportunities; audio and video recording services; personal consultation on the selection and use of technologies for curricular needs; production of original media resources; and procurement of course-related electronic media. The Center maintains a Media Library of more than 8,000 audio and video titles available for on-site use, with copies of selected titles also available periodically on the academic web. Selected videos are also shown on the Seminary's local access channels.

Learning Opportunities

The Student Media Project program is dedicated to independent exploration of new media in the teaching and learning process. Program resources include a five-station multimedia lab, digital media equipment, and assistance to approved students interested in integrating electronic media into the Seminary learning experience. More information, including project applications and samples of previous projects, is available at the Media Center. A limited number of paid student media staff positions are also available each year to qualified applicants.

Campus Cable System

The main Seminary campus is served by a campus cable system, making local access channels and campus bulletin boards available for Seminary programming. A variety of curriculum resources, announcements, and original programming are scheduled for broadcast on this system at designated hours. For more information and updates on new services, visit the Eductional Media website at *http://www.ptsem.edu/grow/media/index.htm.*

COMPUTER RESOURCE CENTERS

Computer resource centers (CRCs) are located in Stuart Hall, Luce Library, and the Charlotte Newcombe Center on the West Windsor Campus. Each location is connected to the PTS network and is serviced by laser printers. All offer word processing, and, with a PTS network account, internet and E-mail privileges. Network access is also available from all dormitories and apartments. The computer resource centers are staffed with student lab assistants, who are available to assist with file conversions, word processing problems, and internet or E-mail issues. Lab assistant hours are as posted.

STUART HALL CRC is located in the lower level of Stuart Hall, (room B15) and is open 24 hours a day, 7 days a week. The Computer Resource Center Coordinator's office is located in the Stuart Lab. The CRC Coordinator is available for assistance in file conversions, and problem solving. Stuart Hall CRC has 16 PCs, 3 MACs and 2 laser printers.

LUCE CRC is located on the first floor in the Luce Library. It is open during library hours only. Luce CRC has 13 PCs, 2 MACs and 2 laser printers.

CRC AT CN CENTER is located at the Charlotte Newcomb Center on Emmons Drive. Nine PCs, 2 MACs and 2 laser printers are available for use at this computer resource center. This CRC is open 24 hours a day.

THEOLOGICAL BOOK AGENCY

The Theological Book Agency is located on the ground floor of Mackay Campus Center. In addition to providing the textbooks for all Seminary courses, the store maintains a wide selection of about 12,000 titles representing all fields of theological scholarship, as well as selected other fields related to ministry. The educational policies of the bookstore are under the supervision of the Library Committee.

Most books are sold at 10% off the list price, with more expensive volumes sometimes receiving higher discounts. The store offers a variety of services

including special ordering and mailing of books. Regularly enrolled students may use their in-store account to charge book purchases. Student account balances are included on the regular monthly Seminary bill and are to be paid to the business office. VISA, MasterCard, and personal checks are also accepted for payment.

T.B.A. hours are posted outside the store.

CHILD CARE

The Carol Gray Dupree Center for Children is located in the Charlotte Newcombe Center on Emmons Drive on the Seminary's West Windsor Campus. Licensed by the State of New Jersey, it offers full-day or half-day (morning sessions) day care, September through June, and a summer session June through late August, for children ages 6 months through pre-kindergarten. Day care is available as space permits to children of all students, faculty, administrators, and staff and to children of visitors to the Center of Continuing Education. The Center's primary goal is to provide loving and quality care for each child as a unique and valuable member of the community. Social, physical, emotional, intellectual, and spiritual growth are provided for. Learning experiences appropriate for the developmental age of each child are provided daily in a loving, safe, and stimulating environment.

For more information concerning availability of places, costs, and registration, contact the Housing and Auxiliary Services Office. Space is limited.



PLACEMENT SERVICES

Masters Candidates

The Office of Senior Placement works to assist students in preparation of dossiers and resumes and in finalizing their vocational plans in the variety of ministries available to graduates. It provides seminars and workshops designed to give practical information and skill training related to interviewing, compensation negotiation and other vocational issues. The placement office welcomes individual churches, other governing bodies and institutions to use campus facilities and staff expertise as they seek to fill vacant positions. In addition to circulating dossiers and resumes from graduating seniors, the office maintains a variety of resources for the placement process and an up-to-date listing of churches seeking to fill staff vacancies.

Ph.D. Candidates

The Ph.D. Studies Office provides a placement service for Ph.D. candidates and graduates. At any time after successful completion of the comprehensive examinations, the candidate may prepare a dossier, consisting of resume, personal statement, letters of recommendation, and the Ph.D. transcript. The dossier is kept on file in the Ph.D. Studies Office, and copies are forwarded at the candidate's request for a charge of $5 each.

Announcements of openings are posted on the bulletin board in the Ph.D. Studies Office and in the Ph.D. suite in Luce Library.

One-page resumes of candidates and recent graduates seeking placement are posted on the Seminary's website. The Ph.D. Studies office circulates announcements of this posting to seminaries, colleges, and universities in North America and around the world.

THE WRITING CENTER

The Writing Center provides free tutorial services to students needing assistance with the writing of papers. Peer tutors help in generating ideas, discerning purpose, forming a subject and thesis, organizing and outlining content, and generally improving the quality of papers. The Center is open a variety of hours each week, generally by appointment, and maintains a library of books and computer programs helpful in honing writing skills. The Center is a particularly valuable resource for students for whom English is a second language. The Writing Center is a service of the Department of Student Affairs.

Fees, Housing, Health Care, and Payments

TUITION AND FEES FOR 2004–2005[1]

Application fees vary by program. Please refer to the section in this catalogue that describes your program of interest.

Tuition[2]

a. Candidates for the M.Div. and M.A. Degrees
Annual full time tuition (based on fiscal year: July 1, 2004 – June 30, 2005) 8,500.00

For this fee a student will be allowed to take 12 to 18 credits in each of the fall and spring semesters. Credits in excess of 18 (which require prior approval as detailed in the *Student Handbook*, Academic Requirements, Section 1.1) in either fall or spring will constitute "overload credits" and will be charged at $360 per credit. Students will also be allowed to take up to 7 credits during the summer with no increase in out-of-pocket cost, provided they maintain full-time status (12 credits) during the ensuing fall and spring terms.

Please note that M.Div. candidates are required, for graduation purposes, to be registered as full-time students for 6 academic semesters (4 academic semesters for M.A. candidates). Interns are considered "full time" for the duration of their internship.

b. Candidates for the Th.M. Degree
Annual tuition for the program completed in one academic year, assuming 12–15 credits per semester 8,500.00

A candidate for the Th.M. degree must be enrolled for 12 credits per semester to be considered full time. Th.M. students enrolled for more than 15 credits in an academic semester will be charged the part-time rate of *$360* for each credit over 15.

[1] All Seminary charges and fees are payable in U.S. funds.

[2] Full-time students include: M.Div., M.A., and Th.M. candidates, and resident special students, who are registered for a minimum of 12 credits; and Ph.D. candidates in residence and certain others engaged full time in dissertation preparation. Princeton Seminary degree candidates enrolled less than full time (*part time*) are charged by the credit at $360 per credit.

c. Candidates for the Ph.D. Degree

1. Annual tuition for a minimum of two years of resident study 8,500.00
2. Annual tuition after two years of resident study 640.00

(Assessed after the completion of residence until all requirements for the degree have been completed.[3])

d. Candidates for the D.Min. Degree[4]
Tuition for basic program, exclusive of special workshop fees See note below

e. Students taking courses for academic credit on a part-time basis, who are not candidates for a Seminary degree[5]
Per credit 370.00

f. Annual tuition for Interns[6] 720.00

g. Auditors (persons who, although neither students nor guests of the Seminary but with the necessary authorization, are attending classes, during either the fall or spring semester, on a non-credit basis), per credit 130.00

Late Registration Fee[7] 90.00

[3] Ph.D. students who were qualifying candidates during the first year may take courses during the first semester of the third year without paying additional tuition. Other Ph.D. students beyond the second year who wish to take courses without additional charge must have authorization from the registrar. Such authorization will be granted only upon receipt of written approval from the director of Ph.D. studies.

[4] D.Min. tuition is payable in four installments. The first is a non-refundable confirmation fee due upon acceptance of admission (which is applied to the cost of the first workshop). The other three are due on or before the first day of the three workshops attended. The tuition charged for each workshop is ⅓ of the annual tuition for the year in which the workshop is held.

[5] Regularly enrolled students in Princeton University, Westminster Choir College, New Brunswick Theological Seminary, and the Rutgers University School of Social Work, when properly certified to the Registrar, are admitted to classes without charge. Princeton Theological Seminary degree candidates are billed at the part-time rate of $360 per credit.

[6] Interns are billed for one credit and for the basic fee each semester. Interns are certified as full-time students while on internship.

[7] Charged to anyone who is registering or reregistering after 4:30 p.m. on the last business day preceding the first day of classes of a given semester. No new registration or reregistration will be accepted after 4:30 p.m. on the fifth day of classes of a semester.

Annual Current Fees

a. Comprehensive fee (charged at the rate of $320 per semester to all full-time[8] students; partially defrays the cost of student publications, technological services, educational media, cable television, and allows access to McCosh Health Services) 640.00

b. Basic fee (charged at the rate of $105 per semester to all part-time[9] students and interns; partially defrays the cost of student publications, technological services, and educational media, but does not cover access to McCosh Health Services, or counseling service) 210.00

c. Annual parking and transportation fee (charged once per academic year to all resident Seminary students and commuters requiring a parking permit) 55.00

d. Annual student health insurance premium 1,600.00[10]

Graduation Fee

a. Candidates for Ph.D. and D.Min. degrees 80.00

b. Candidates for all other degrees and certificates 25.00

Transcripts and Ph.D. Dossiers

a. Transcripts, each 4.00

b. Dossiers, each 5.00

I.D. Card Replacement Fee (first time) 20.00[11]

Student Mail Box Key Replacement Fee 15.00

An orientation fee of $65.00 is charged to all new and transfer degree candidates and special students, who matriculate in the autumn semester. The orientation fee for students matriculating in the spring semester is $10.00.

[8] See note 2.

[9] See note 2.

[10] Charge subject to adjustment in the event medical premium is revised. Students may purchase coverage for dependents at additional charge.

[11] This fee is raised by increments of $5.00 each time a card must be replaced.

HOUSING AND MEAL PLANS

Candidates for the Ph.D. degree are eligible to occupy Seminary accommodations during the first four years of their program. Candidates for the Th.M. degree ordinarily may occupy Seminary facilities for one academic year only, during which period they are expected to pursue a full-time program.

Security Deposits

Each dormitory resident shall be assessed a security/damage deposit of $120, and each apartment resident shall be assessed a security/damage deposit equal to one month's rent. The security deposit shall be returned after the tenant has vacated and after satisfactory inspection of the premises.

Dormitories (Single Students)

Room and board (21 meal plan) $6,450.00 ($3,225 per semester)
Room and board (15 meal plan) $6,050.00 ($3,025 per semester)

Students living in the dormitories are required to be on one of the room and board plans stated above, no exceptions.

Rooms in the Seminary dormitories are furnished with bedframe, twin size mattress, pillow, chest of drawers, chairs, desk, mirror, and bookcase. Bed linen and blankets for a single bed, and towels, must be provided by the student.

A single student on a regular program is expected to room in one of the Seminary dormitories.

A drawing for choice of rooms for current residents in the dormitories is held in late April or May, and remaining rooms are assigned to new students. Some single rooms ordinarily are available for incoming students with special needs.

Dormitory accommodations are intended primarily for students who are enrolled full time; however, provision occasionally may be made on an available space basis for persons registered for part-time studies.

Dormitories are open for regular occupancy the Wednesday preceding the beginning of classes and close at 10:00 a.m. on the Monday after commencement. Dormitory occupancy will not be available during the summer months except for regularly enrolled summer students.

Apartments

Apartment housing charges are due and payable at the same time as other seminary fees. They are not assessed on a monthly basis.

One-Bedroom Units $5,640 ($940/summer and $2,350/fall and spring)
Two-Bedroom Units $7,200 ($1,200/summer and $3,000/fall and spring)
Two-Bedroom Shared (Witherspoon) $3,624 ($604/summer and $1,510/fall and spring)

Three-Bedroom Units $8,700 ($1,450/summer and $3,625/fall and spring)
Duplex Units (3 br) $10,860 ($1,810/summer and $4,525/fall and spring)

A large number of unfurnished apartments are located at the Charlotte Rachel Wilson complex at the West Windsor campus, approximately four miles from the main campus. They are available to married students with or without children and to single parents with dependents. Each unit contains a living room, dining area, kitchen, bath, and either one or two bedrooms. A smaller number of unfurnished apartments of varying sizes, some with provision for couples with children, are available on the Tennent campus. The Witherspoon apartments, located on the West Windsor campus are available for single students only. Seminary apartments are rented to students under a lease arrangement. The period of the lease is from July 1 to June 30, except for the first year when the lease begins on September 1. Please note that waterbeds, laundry equipment, and space heaters are not permitted in Seminary apartments.

Although an increasing number of married students will occupy Seminary apartments, some families will find it desirable or necessary to secure accommodations in Princeton or the surrounding area. The Seminary maintains an Office of Housing and Auxiliary Services to assist couples in finding adequate accommodations, although final responsibility for obtaining such accommodations rests with the student. More complete information on lease terms is contained in the *Handbook* of the Princeton Theological Seminary. All inquiries concerning married student housing, whether Seminary or off-campus, should be addressed to:

Director of Housing and Auxiliary Services
Princeton Theological Seminary
P. O. Box 821
Princeton, New Jersey 08542-0803

Meal Plans

All quoted rates that include board privileges are subject to change.

Students on the twenty-one meal plan receive three meals a day, seven days a week . Students selecting the fifteen meal plan may choose any fifteen meals and need not choose the same meals every week. Board plan meal services begin with breakfast on Wednesday, September 15, 2004, and conclude with the noon meal on Saturday, May 7, 2005. These services are suspended during the following periods of recess:

1. Thanksgiving: suspended after the evening meal on Wednesday, November 24, and resumed for breakfast on Monday, November 29.

2. Christmas Recess: suspended after the noon meal on Friday, December 17, and resumed for breakfast on Monday, January 3.

3. Inter-Semester Recess: suspended after the evening meal on Saturday, January 15, and resumed for breakfast on Monday, January 24.

The dining hall is open on a cash basis during most periods when the board plan is not in operation. All food service, however, is suspended during the following periods:

1. The Thanksgiving recess
2. The Christmas recess
3. The Saturday and Sunday in the intersemester recess
4. All weekends during the period after Commencement until the summer session begins. Students should plan to eat elsewhere at these times when the cafeteria is closed. Fire regulations do not permit cooking in the residence area of the dormitories.

Room and Board during Summer

A limited number of dormitory rooms may be available to single students in Seminary degree programs who find it necessary to remain in Princeton, even though they are not enrolled in the summer school or the summer language program. For further information, contact the Director of Housing and Auxiliary Services.

HEALTH CARE

McCosh Health Center

Full-time students are enrolled with the Seminary's health insurance provider, part-time students must utilize the McCosh Health Center when they require medical attention, unless they have private medical insurance.

1. Every student who becomes ill or suffers an accident should report directly to the infirmary for examination by a staff physician. If the student is taken ill in his or her room and is unable to go to the infirmary, a physician at the infirmary should be notified immediately. The infirmary telephone (258-3139) is covered twenty-four hours a day, except during the Christmas and summer holidays.

2. During the summer before registration, an entering student must submit a health and immunization history and a record of medical examination completed by his or her family or school physician. A standard report form for this purpose is made available by the infirmary through the Office of Admissions and Financial Aid of the Seminary. *This documentation is required by law and no one will be allowed to register for classes until a satisfactory immunization record for him or her is on file at McCosh Health Center.*

The infirmary provides clinical psychological services, which may be obtained by students desiring such assistance.

Mid-West National Life Insurance Company of Tennessee Plan

To supplement the excellent facilities and program of the McCosh Health Center, Princeton Seminary has arranged a major medical insurance program for its full-time students through the Mid-West National Life Insurance Company of Tennessee. After meeting a $250 deductible, this plan is designed to cover most of the usual costs of hospitalization, prescription drugs, and other major medical insurance costs a student may incur as a result of an accident or illness. Participation in the Plan is required of all full-time students of the Seminary (see the definitions in note 2 at the foot of page 191) who cannot demonstrate that they are enrolled in a like or superior major medical insurance program. Coverage is also available for part-time students and dependents of Princeton Seminary students, for an additional charge.

Cost

The comprehensive fee charge includes a premium allowing students to seek medical assistance at the McCosh Health Center. The cost for students to enroll in the Student Health Insurance plan for 2004–05 will be $1,600. Dependents may be included for an additional fee. For more information about the Student Health Insurance Plan for PTS students, please consult the Office of Admissions and Financial Aid at 1-800-622-6767, ext. 7805.

PAYMENT OF ACCOUNTS

For those persons not enrolled in the Academic Management Services, Tuition Installment Plan, charges for tuition, fees, board, and room are due and payable *on or before the first day of each semester.* Rental for Stockton Street, Charlotte Rachel Wilson, and Witherspoon accommodations is payable per semester together with tuition and fees.

Payment, in the form of check or money order, may be made by mail, or in person to the cashier in the bursar's office in the Administration Building. A handling charge of $10.00 will be assessed for any check payment returned by the bank. Should any subsequent check be returned for lack of funds, the Seminary will expect cash or a cashier's check as payment. Payment made by cash, Visa, Mastercard, or traveler's check must be made in person at the bursar's office.

The special arrangement with Princeton University for the use of McCosh Health Center and Firestone Library is possible through responsible attention to bills incurred by Seminary students. In order to assure continued cooperation, the Seminary will settle such accounts not paid within 60 days and will apply such charges to the student's account with the Seminary.

REFUNDS

If (a) a student withdraws from the Seminary while a semester is in progress, having secured the approval of the Dean of Student Affairs for the withdrawal, or (b) a part-time student reduces his or her academic load after the first day of classes of a semester, having notified the Registrar, charges for the classes discontinued, and for room and board before withdrawal, will be assessed as follows:

1. Tuition:

During first 11 class days of semester	20%
During next 14 class days of semester	50%
Thereafter	100%

2. Room and Board will be pro-rated accordingly. Fall semester: from the beginning of the semester until November 15, after which no pro-ration will occur. Spring semester: from the beginning of the semester until March 15, after which no pro-ration will occur.

No portion of any fee is refunded. *If the withdrawal is without the approval of the Dean of Student Affairs, the student is liable for the full semester's tuition.*

If a student withdraws from the Summer Session after classes have begun, he or she shall be responsible for the full tuition charges. If he or she has been living in one of the campus dormitories, room and board charges will be pro-rated.

Financing Your Seminary Degree Program

The purpose of the Princeton Theological Seminary Program for Student Financial Aid is to assist students in the educational preparation for ministry. We do this by providing fellowships, need-based grants, work opportunities, and loans to our eligible students. A more detailed breakdown of this eligibility by degree program is listed below. Students in every degree program qualify for:

Tuition Installment Plan (TIP)

Students who wish to pay all or any portion of their tuition and other charges on an installment basis may take advantage of this plan made available through AMS (Academic Management Services). Under this interest free plan, tuition, room, board, fees, or Seminary rent may be paid in nine monthly installments, starting July 15th. There is a $60.00 fee for each enrollment period (academic year) to cover administrative costs. A plan brochure, which includes an application, may be obtained from the Bursar (Phone: 609-497-7704).

Federal Aid

The Seminary participates in three federal financial aid programs outlined below: the Federal Stafford Loan, the Federal Perkins Loan, and Federal Work Study. These Title IV Federal Aid Programs can be used to meet matriculated students' unmet financial need for the academic terms in which they are enrolled. International students do not qualify for Federal Aid. For more information about federal aid opportunities and the application process, please contact the Office of Admissions and Financial Aid.

SUBSIDIZED FEDERAL STAFFORD LOAN—This need-based federal loan can provide up to $8,500 in loan assistance each academic year. Matriculated PTS students enrolled at least half-time may apply for this loan. Stafford loans are made by an outside lender and are processed through the Office of Admissions and Financial Aid. The interest rate for first time Federal Stafford Loan borrow-

ers is currently variable with a cap of 8.25%. Students must pay a small origination and insurance fee to process a Federal Stafford Loan. No interest accrues while the student continues to be enrolled in a program of study on at least a half-time basis. There is also a six-month grace period following the student borrower's last date of at least half-time attendance, in which no interest accrues. Repayment then begins on a monthly basis.

UNSUBSIDIZED FEDERAL STAFFORD LOAN—If a student does not qualify for a Subsidized Federal Stafford Loan, he/she may qualify for an Unsubsidized Loan. The same terms and conditions apply to this loan except that interest accrues while the student is still in school and during other grace and deferment periods.

FEDERAL PERKINS LOAN—This loan is another need-based federally funded student loan. PTS students who are enrolled in a degree program and demonstrate a high degree of need may be considered for this campus-based federal loan. In this program, the Federal Government provides the Seminary with the funds to lend to its neediest students. The Seminary is required to match the government funding with its own funds and with collections from former students who are in repayment. This gives PTS the amount it can spend in any given academic year. The interest rate for the Perkins Loan is currently 5%. No interest accrues while the strudent is enrolled at least half-time. Student borrowers are entitled to a nine-month grace period after they cease to be enrolled on at least a half-time basis. Repayment then begins. Borrowers have up to 10 years to repay their loan obligations.

FEDERAL WORK STUDY—Each year, the Federal Government awards the Seminary matching funds used to offer Federal Work Study placements to needy students. Eligible students who wish to be considered for a FWS funded position should contact the Office of Admissions and Financial Aid to obtain an application and review available job opportunities.

Self-Support

It is assumed that a Seminary student will make every effort toward self-support to meet the demands of his or her program of study. It is suggested that students who have had to borrow to meet their expenses during the school year consider employment on or off campus as a way of reducing their dependency on loans. Field Education placements for both the summer and the academic year (except in the case of first-year students) are another way for students to fund their Seminary expenses.

On-campus employment in the Seminary dining hall, library, bookstore, and administrative offices is available to all interested Seminary students. The

Office of Admission and Financial Aid assists students in finding positions on campus and helps spouses by publishing each year a booklet that contains a listing of outside employers who frequently hire Seminary spouses.

INSTITUTIONAL AID FOR M.DIV., M.A., AND DUAL DEGREE CANDIDATES

The Seminary offers a variety of institutional aid programs (outlined below) to assist first professional degree candidates in funding their PTS degree programs.

A single master's degree candidate who receives a grant, scholarship, or fellowship from the Seminary is required to live in Seminary accommodations, if available, unless excused. Consult the Director of Admissions and Financial Aid for further information on eligibility for an exclusion from this policy.

Merit-based Aid

The Admissions Committee considers all applicants for merit-based fellowships at the time of their admission. No additional application materials are required for consideration.

PRESBYTERIAN LEADERSHIP AWARDS—These awards, covering the student's full tuition and academic year dorm fee, will be offered to a limited number of prospective students who have demonstrated a high level of academic achievement, and who are outstanding candidates for pastoral ministry in the Presbyterian Church (U.S.A.).

SEMINARY FELLOWSHIPS—A limited number of Seminary Fellowships (covering the student's full tuition plus $900 during the academic year) will be awarded to prospective students on the basis of outstanding academic achievement and demonstrated commitment to the life of the church.

Need-Based Grants

PTS GRANT—This grant is awarded to full-time students in our M.Div., M.A., and Dual Degree programs. Eligible students will receive PTS grant aid to cover 100% of their evaluated need up to the cost of full tuition.

EXCEPTIONAL FINANCIAL NEED GRANT—This PTS grant program is designed to provide up to $3,000 in additional aid to students currently owing $10,000 or more in student loan debt. This program is designed to help students who help themselves and requires recipients to work and to raise funding from outside sources in order to reduce their dependency on student loans. The EFN Grant is only available to M.Div., M.A., and Dual Degree students in their middler and senior years.

Need-Based Loan

PTS PRESBYTERIAN LOAN PROGRAM—The Seminary offers eligible PC(U.S.A.) students a low interest loan which has the potential to be forgiven if the recipient serves in an ordained ministry position in the Presbyterian Church (U.S.A.) after graduating. Eligible students may receive up to $2,500 per academic year through this PTS Loan Program. See the Student Financial Aid Handbook for further details on eligibility criteria.

PC(U.S.A.) DENOMINATIONAL AID FOR M.DIV., M.A., AND DUAL DEGREE CANDIDATES

Financial Aid for Studies Grant

Students who are members of a Presbyterian Church (U.S.A.) and are pursuing their first professional degree in the Seminary's M.Div., M.A., or Dual Degree program may qualify for this grant from the PC(U.S.A.). Please contact the Office of Admissions and Financial Aid for further information.

Presbyterian Loan Funds

Loans are available for needy PC(U.S.A.) students enrolled in M.Div., M.A., or Dual Degree program. To be eligible, the student must be an Inquirer or a Candidate under care of a Presbytery (if an M.Div. student) and have remaining financial need. Please contact the Office of Admissions and Financial Aid for further information.

Racial Ethnic Leadership Grant

Minority PC(U.S.A.) students may qualify for a Racial Ethnic Leadership Grant administered by the PC(U.S.A.) if they have been awarded a Financial Aid for Studies Grant and still demonstrate additional need. Please contact the Office of Admissions and Financial Aid for further information.

TH.M. CANDIDATES

No institutional aid is available for U.S. citizens or permanent residents who wish to pursue the Th.M. degree.

International Scholars

Annually, a limited number of scholarships are given to Th.M. students coming to study at Princeton Seminary from outside the United States. There are two tiers of international scholarships: the Presidential International Scholarship, which covers full tuition, comprehensive fee, student health insurance premium, single room and board, and $900; and the Trustee International

Scholarship, which covers full tuition, comprehensive fee, student health insurance premium and $900. These awards are offered by the Admissions Committee to prospective students, *who have not previously studied in the United States,* based on academic qualifications and the leadership positions to which they will return in their home country (as outlined in the ecclesiastical endorsement presented with their admissions' materials). Please note that, due to funding constraints, scholarship recipients are expected to come alone for one academic year of study.

D.MIN. CANDIDATES

Institutional aid is not available for D.Min. candidates.

PH.D. CANDIDATES

Applicants who wish to be considered for any form of financial assistance must complete the Princeton Seminary Student Financial Aid Application and Addendum. These forms, as well as more information about the financial aid application process, are available online or may be requested from the Office of Admissions and Financial Aid.

Merit Tuition Scholarships

Merit Tuition Scholarships may be awarded to doctoral students on the basis of demonstrated academic merit and promise of scholarly accomplishment in a chosen field of advanced study.

Other Scholarships

Scholarships in varying amounts are awarded for up to four years (eight semesters) of study in the Ph.D. program. Candidates holding scholarships must reside in the Princeton area, hold no more than 20 hours a week of outside employment, and remain in good academic standing. Candidates who receive an outside grant for overseas study and relinquish their Seminary scholarship during one of their first four years of doctoral work are eligible to apply for Seminary aid during a fifth year. All scholarships are disbursed during the academic year.

Fellowships and Assistantships

Annually over 40 teaching fellowships are awarded to provide assistance in Seminary courses. The basic stipend of a full-time teaching fellow is $3,750, for which the holder normally leads three preceptorials during one semester. The basic stipend of a two-thirds-time teaching fellowship is $2,700, for which the

holder normally leads two preceptorials during one semester. A one-third-time option may also be possible, with a stipend of $1,650 per semester.

Research assistantships are also available, in which a student is contracted on an hourly basis to assist a faculty member with a specific research project.

The George S. Green Fellowship for Doctoral Study

One fellowship for doctoral work preferably but not exclusively in Old Testament may be awarded for up to four years of study to a senior in the Master of Divinity program in the Seminary, or a candidate in the Master of Theology program at the Seminary, who has displayed outstanding academic achievement and scholarly promise.

ADDITIONAL INFORMATION

More detailed written information from the Office of Admissions and Financial Aid concerning the aid programs administered by the Seminary is available upon request. The Student Financial Aid Handbook includes: a description of the entire Financial Aid Program, policies and procedures, and criteria for selecting recipients, for determining award amounts and limits, and for initial and continuing eligibility, payment arrangements, current costs, the Seminary's refund policy, and aid recipient rights and responsibilities.

Other information available from the Office of Admissions and Financial Aid includes:

- Student Health Insurance Program Brochure
- Guide to Student/Spouse Employment
- Financial Aid Brochure
- The PTS Guide to Outside Resources

In addition, as mandated by federal regulations, summaries of student placement and remuneration surveys of graduates are available upon request from the Office of the Director of Alumni/ae Relations and Placement.

Awards and Prizes

SENIOR CLASS FELLOWSHIPS

Fellowships have been established in the Seminary for the pursuit of advanced study in theology. In 1879 Mr. George S. Green of Trenton, New Jersey, founded a fellowship for the encouragement of advanced study in Old Testament Literature. In 1889 the alumni of the Seminary contributed a fund for a fellowship in New Testament studies. In 1891 Mrs. Elizabeth Robertson of New York City established the Archibald Robertson Scholarship. In 1900 Professor William Henry Green, D.D., LL.D., by bequest provided a fund for fellowship purposes. In 1905 by bequest of Mrs. Mary W. Winthrop of New York City, the Gelston-Winthrop Memorial Fund was created and from this fund an annual appropriation was made by the Trustees for the maintenance of three fellowships. In 1943 a fellowship was established on the Samuel Robinson Foundation. The fellowships were reorganized in 1945 by the Trustees of the Seminary and several fellowships established upon these foundations with an honorarium of $3,000 each. Fellowships are available in Old Testament, New Testament, the Department of History, the Department of Theology, the Department of Practical Theology, and the Program in Religion and Society. The fellowships are awarded in accordance with the following rules:

1. In order to become a candidate for a fellowship, a student must be a member of the senior class who has been in residence in the Seminary as a member of the middle class.

2. Not later than April 1, the candidate must indicate to the Office of the Dean of Academic Affairs his or her intention to submit a thesis in competition and must specify the area in which it is to be considered.

3. The candidate must present a thesis written for regular academic credit in a specified field. The thesis shall not have been evaluated by any member of the faculty previous to submission. A copy of the thesis must be delivered at the Office of the Dean of Academic Affairs by 12:00 noon on the last class day of the spring semester.

4. The fellowship award will be made by the faculty, upon recommendation of the department or program concerned, and will be announced at Commencement. The faculty in all instances reserves the right not to grant a fellowship during a particular year, if in the judgment of the readers no thesis in the area qualifies for this special consideration.

5. A student who submits a thesis in competition for a fellowship, whether or not he or she is successful in the competition, will receive departmental and/or elective academic credit for the work, provided it meets the usual requirements for a thesis in the department to which it is submitted.

6. A fellow shall pursue studies, principally in the subject in which the fellowship has been awarded, conducting the work either in this Seminary or in some other approved graduate institution. He or she shall submit a program to the Registrar for approval and subsequently shall make to the Registrar periodic reports of progress. A fellow shall study for a full academic year, which year shall be the next ensuing after appointment. Permission to postpone study requires Seminary approval. Such request shall be submitted to the Registrar. A fellowship must be used within five academic years.

THE FELLOWSHIP IN OLD TESTAMENT

Established on the George S. Green Foundation, the Senior Fellowship in Old Testament may be awarded to that student who presents the best senior thesis in this field and who qualifies under the fellowship regulations outlined above.

THE FELLOWSHIP IN NEW TESTAMENT

Established on the Alumni Foundation, the Archibald Robertson Scholarship and the William Henry Green Foundation, the Senior Fellowship in New Testament may be awarded to that student who presents the best senior thesis in this field and who qualifies under the fellowship regulations outlined above.

THE FELLOWSHIP IN HISTORY

The Senior Fellowship in History may be awarded to that student who presents the best senior thesis in a division of this department and who qualifies under the fellowship regulations outlined above.

THE FELLOWSHIP IN THEOLOGY

The Senior Fellowship in Theology may be awarded to that student who presents the best senior thesis in a division of this department and who qualifies under the fellowship regulations outlined above.

THE FELLOWSHIP IN PRACTICAL THEOLOGY

Established on the Samuel Robinson Foundation, the Senior Fellowship in Practical Theology may be awarded to that student who presents the best senior thesis in a division of this department and who qualifies under the fellowship regulations outlined above.

THE FELLOWSHIP IN RELIGION AND SOCIETY

The Senior Fellowship in Religion and Society may be awarded to that student who presents the best senior thesis in this program area and who qualifies under the fellowship regulations outlined above.

The Graduate Study Fellowship for the Parish Pulpit Ministry

A fellowship for overseas study, given by an anonymous friend, is available for award to a graduating senior who is committed to the parish pulpit ministry and is a member of a Protestant Church. Homiletic talent, academic performance, and strength of character are considered in making the award.

International Exchange Programs

The Seminary has several exchanges with international educational institutions, not all of which are active in any one year. Interested persons should watch for announcements in the *Wineskin* from the Dean of Academic Affairs.

PRIZES AND SPECIAL AWARDS

Year by year a considerable number of prizes are offered for special work or attainments. The recipients of such prizes must have completed creditably all the studies of the year.

Except where an essay is required, the inclusion of a prize in the descriptive paragraphs below does not constitute an assurance of its availability during the year 2004–05. Essays submitted for prizes must be signed with an assumed name, accompanied by a sealed envelope containing the name of the author, and presented at the Office of the Dean of Academic Affairs by 12:00 noon on the last class day of the semester.

Graduate Students, Seniors, Middlers, Juniors

THE MATTHEW ANDERSON, JONATHAN C. GIBBS, JOHN B. REEVE PRIZE

Established in 2001 by the Reverend William L. Eichelberger, an alumnus of the Seminary in the class of 1962, this annual prize is awarded, upon recommendation of the faculty, to the student who has written the best essay or research paper on the life and work of one or two African American or Native American clergy or lay people who have made significant contributions to the mission of the Presbyterian Church (U.S.A.)

THE SAMUEL ROBINSON FOUNDATION PRIZES

By the generosity and vision of Presbyterian layman, Mr. Samuel Robinson, a considerable sum of money has been donated to Princeton Seminary to stimu-

late interest in the Westminster Shorter Catechism. Believing, upon the ground of his personal experience, that there is no single statement of Christian doctrine more admirably suited than the Westminster Shorter Catechism to challenge the thought of young people upon the basic truths of the Christian religion, the donor has founded a number of prizes and a fellowship.

For the year 2004–05 up to thirty prizes will be awarded, for which juniors, middlers, seniors, and graduate students may try, provided they have not previously received a Samuel Robinson Prize.

The basis of awarding of prizes shall be both an oral examination on the text and a written examination on the text and its interpretation.

A student may receive a prize on the Robinson Foundation only once during his or her period of study at the Seminary.

THE DAVID HUGH JONES PRIZE IN MUSIC

Through the generosity of former members of the Princeton Seminary Choir, a prize was established in honor of Dr. David Hugh Jones, Professor of Music, who retired from the Seminary in 1970 and died in 1983, and is offered periodically to that student who, in the judgment of the faculty, has contributed most to the musical life of the Seminary campus.

THE ROBERT GOODLIN PRIZE

Through the generosity of family and friends, this prize has been established in memory of Robert Paul Goodlin, a member of the senior class of 1961. The award will be made to a worthy student who has displayed a particular interest in clinical training.

THE FREDERICK NEUMANN PRIZE FOR EXCELLENCE IN GREEK AND HEBREW

Through the generosity of Dr. Edith Neumann, this prize was established in memory of her husband, Dr. Frederick Neumann (1899–1967), and is awarded annually, upon recommendation of the Department of Biblical Studies, to that upcoming middler or senior student who has demonstrated excellence and the most promise in the basic courses in Hebrew and Greek.

THE GEORGE E. SWEAZEY PRIZE

By a gift from the estate of Ms. Ruby M. Cheek, a prize was established in 1996 to honor the memory of Dr. George E. Sweazey, who, at the time of his death in 1992, was the Francis Landey Patton Professor of Homiletics Emeritus. A prize of $500 is awarded annually to a student who has demonstrated excellence in the area of homiletics.

THE ROBERT E. SPEER PRIZE IN COLLEGE MINISTRY

Established in 1998 by the Reverend Dr. Robert K. Kelley, distinguished professor and pastor, the Robert E. Speer Prize in College Ministry honors one

who inspired hundreds of college students to serve in the Student Volunteer Movement and Presbyterian Missions. It is awarded annually to a student in the M.Div., M.A., Th.M., or Ph.D. program who has demonstrated experience in ministry to college students and who has shown exceptional promise in that area and intends to pursue such ministry through a local church or campus-based program.

THE HENRY JAMES SR. PRIZE

Established in 2002 by Dr. Donald Capps of the Seminary faculty, the Henry James Sr. Prize is awarded, upon recommendation of the Faculty, to a student whose work reflects the inquiring spirit of Henry James Sr. and the regard for psychological awareness and complexities for which his illustrious sons, psychologist-philosopher William James and novelist Henry James are justly famous. The senior James attended the Seminary from 1835 to 1837, never completing the final year of his theological education. Yet, throughout his life, he continued to reflect on themes that derived from his aborted theological education, including creation and redemption, conscience and evil, and the nature of the true church.

Senior Prizes

THE JAGOW PRIZES IN HOMILETICS AND SPEECH

Through the generosity of Mr. Charles H. Jagow, who died in 1997, there was established in 1977 the Jagow Family Fund. A portion of the income from this endowment provides annually two prizes to be awarded to those students who during the year have made the greatest progress or displayed outstanding achievement in homiletics or speech.

THE MARY LONG GREIR–HUGH DAVIES PRIZE IN PREACHING

In 1923 the Synod of Pennsylvania (Welsh), by a gift to the Trustees of the Seminary, established the Hugh Davies Fund in memory of the Reverend Hugh Davies (1831–1910), an honored minister and historian of the Calvinistic-Methodist Church in Pennsylvania. In 1944 Elizabeth J. Greir left funds to establish one or more prizes in connection with the work of students "for excellence in oratory, in delivery of sermons, addresses, or declamations." The interest derived from these two funds provides annually a prize to be awarded to that member of the senior class whose preaching and other forms of oral communication shall be accounted the best in thought, composition, and delivery.

THE JOHN ALAN SWINK PRIZE IN PREACHING

Mr. and Mrs. Sylvan S. Swink began this prize in memory of their son, John Alan Swink, a member of the senior class of 1952. The prize was subsequently

endowed by John's sister, Mrs. William Sieber, and her husband. It may be given to a member of the senior class who has shown most improvement in preaching during his or her Seminary course.

THE CHARLES J. RELLER ABIDING MEMORIAL FUND AWARD

The Neshaminy-Warwick Presbyterian Church of Hartsville, Pennsylvania, has established this award in memory of Charles J. and Caroline Z. Reller, devoted members of that congregation. The award will be granted annually to the student in any degree program who is judged by a committee appointed by the president of the Seminary as having actively exhibited great Christian concern for others in the year preceding his or her graduation.

THE JOHN T. GALLOWAY PRIZE IN EXPOSITORY PREACHING

Established in 1970 in honor of the Reverend Dr. John T. Galloway, this prize is awarded, upon recommendation of the professors of homiletics, to a member of the senior class who throughout his or her years as a Master of Divinity candidate has indicated a special interest and a competence in courses in expository preaching, and who in the preaching class has delivered an unusually good expository sermon. Dr. Galloway, who died in 1985, was a minister of the Presbyterian Church in Wayne, Pennsylvania, and a member of the Seminary's Board of Trustees from 1959 until his retirement to emeritus status in 1983.

THE SAMUEL WILSON BLIZZARD MEMORIAL AWARD

Through the generosity of former students, colleagues, and friends, there was established in 1976 an award in memory of the Reverend Samuel Wilson Blizzard Jr., an influential sociologist and alumnus in the class of 1949, who at the time of his death was Maxwell M. Upson Professor of Christianity and Society Emeritus, in the Seminary. It is given annually to a member of the graduating class who in the judgment of the faculty has displayed particular concern and aptitude for the social ministry of the church.

THE FRIAR CLUB AWARD

Through the generosity of the Friar Club alumni, there was established in 1977 the Friar Club Alumni Award, to be given to a member of the senior class who has contributed significantly to the life of the Seminary community.

THE EDLER GARNET HAWKINS MEMORIAL AWARD
FOR SCHOLASTIC EXCELLENCE

Through the generosity of friends and former parishioners, an award has been established in memory of the Reverend Dr. Edler G. Hawkins, Moderator of the One Hundred and Seventy-Sixth General Assembly, who at the time of his death was Professor of Practical Theology and Coordinator of Black Studies in the Seminary. The recipient of this award shall be that Afro-American member

of the senior class who has achieved the highest cumulative grade point average within the first fifth of the previous year's graduating class. The grant shall take the form of a credit at the Theological Book Agency.

THE KENYON J. WILDRICK AWARD

The Benevolence Committee of the Community Congregational Church of Short Hills, New Jersey, established this award in 1985 in honor of their pastor, the Reverend Kenyon J. Wildrick. Annually, this award for excellence in homiletics is presented to a student in the graduating class.

THE JOHN HAVRAN PRIZE IN CHRISTIAN EDUCATION

Through the generosity of Doris Havran, an alumna of the Seminary in the M.A. program, there was established in 1985 a prize in Christian education in honor of her husband who, in Mrs. Havran's words, contributed most to her efforts to learn of her faith and to attend the Seminary and answer her own call to the ministry. This award is made annually, upon nomination by the faculty in Christian Education, to a graduating M.A. student who shows creativity and promise of excellence for the practice of educational ministry.

THE GEORGE L. RENTSCHLER PRIZE IN SPEECH COMMUNICATION

Through the generosity of the Reverend George L. Rentschler, an alumnus in the class of 1941 who died in 1993, there was established a prize in the area of speech communication. Annually, upon nomination by the Egner Professor of Speech, this award recognizes that person in the graduating year who has shown excellence in speech.

THE ROBERT BOYD MUNGER PRIZE IN YOUTH MINISTRY

Through the generosity of friends, there was established in 1986 a prize to honor the Reverend Dr. Robert Boyd Munger, a distinguished alumnus in the class of 1936 and an alumni/ae trustee of the Seminary from 1967 to 1970. This prize honors one who helped organize some of the first deputation teams to young people while he was a student at the Seminary, and who was an effective communicator of the gospel to young people throughout his ministry. The award is made annually to a graduating student in either the Master of Divinity or the Master of Arts in Christian Education program who has demonstrated academic achievement and has taken part in a significant ministry to teenage or college-age young people after beginning his or her seminary studies.

THE AARON E. GAST AWARD IN URBAN MINISTRY

In 1986, the Aaron E. Gast Fund for Urban Ministry was established with the Presbyterian Church (U.S.A.) Foundation, with the income to go to Princeton Theological Seminary to fund an annual award in honor of the Reverend Dr. Aaron E. Gast, an alumnus in the class of 1953 and an alumni/ae trustee of the

Seminary from 1971 to 1974. Dr. Gast has had an impressive ministry in urban pastorates, most notably, the First Presbyterian Church of Germantown, Pennsylvania. A former Dean of the Conwell School of Theology at Temple University, where he placed great emphasis on theological education for urban ministry, Dr. Gast retired as chairman of the Presbyterian Church (U.S.A.) Foundation in 1990. This award is made annually to a graduating senior who has a special commitment to urban ministry and has accepted a call to a parish within a major metropolitan area.

THE BRYANT M. KIRKLAND PRIZE FOR EXCELLENCE IN PRACTICAL THEOLOGY

Endowed in 1989 by Mr. and Mrs. George B. Beitzel in honor of the Reverend Dr. Bryant M. Kirkland, who died in April of 2000, and in appreciation of his twenty-five-year ministry at the Fifth Avenue Presbyterian Church in New York City, this prize recognizes the graduating senior who has demonstrated excellence in the academic disciplines which compose the Department of Practical Theology and who gives promise of effective pastoral ministry as exemplified by the honoree, who was a distinguished alumnus in the class of 1938 and trustee emeritus of the Seminary, in his several pastorates prior to his retirement in 1987.

THE ARTHUR PAUL RECH MEMORIAL PRIZE IN THEOLOGY AND PASTORAL MINISTRY

In 1990, Mrs. Jean May Rech, a trustee of the Seminary, established a prize in memory of her husband, the Reverend Dr. Arthur Paul Rech, a member of the class of 1945. This prize is to be awarded annually by the Department of Practical Theology to the graduating senior who has demonstrated academic excellence in the disciplines of practical theology and evidenced personal commitment to the practice of ministry in the life of the church.

THE DAVID B. WATERMULDER PRIZE IN CHURCH LEADERSHIP

In January 1991 the Board of Trustees announced the establishment of a prize in honor of the Reverend Dr. David B. Watermulder, pastor emeritus of the Bryn Mawr Presbyterian Church, Bryn Mawr, Pennsylvania, in recognition of his outstanding leadership in the Church at all levels and his dedicated service to the Seminary as a trustee and as chairman of its Board of Trustees from 1985 to 1991. Endowed by his friends, former associates, and colleagues on the Board of Trustees, this prize is to be awarded annually to the graduating senior who shows the greatest promise of exercising the quality of leadership in the Church characterized by Dr. Watermulder's distinguished ministry.

THE JEAN ANNE SWOPE AND JAMES L. MECHEM PRIZE IN CHRISTIAN ETHICS

Established in 1993 by the Moriah-Olivet United Presbyterian Church of Utica, New York, in honor of the Reverend Jean Anne Swope, an alumna in the class



ERIN DUNIGAN

of 1972, and the Reverend James L. Mechem, an alumnus in the class of 1958, this prize is to be awarded to a graduating senior for excellence in the field of Christian ethics without submitting a thesis.

THE ASIAN AMERICAN MINISTRY AWARD

A prize in the amount of $500 is to be given annually to one or more members of the graduating class, regardless of ethnic background, who have made a significant contribution to, and have a creative vision for, ministry in an Asian-American context.

THE DAVID ALLAN WEADON PRIZE IN SACRED MUSIC

Through the generosity of David MacPeek, M.D., and the class of 1996, a prize was established in memory of Dr. David Allan Weadon, C. F. Seabrook Director of Music and Lecturer in Church Music, who died in 1995. The prize is offered yearly to a graduating senior for excellence in sacred music. The award is made by the faculty on recommendation of the director of music.

THE THOMAS A. AND ALMA NEALE WORLD MISSION AND EVANGELISM PRIZE IN SPEECH COMMUNICATION IN MINISTRY

Established in 1998 by Dr. and Mrs. G. Robert Jacks in memory of Dr. Jacks' grandparents, Thomas A. and Alma Neale, this prize is awarded annually to the senior who, in the judgment of the faculty in the field of speech communication in ministry, has most effectively exemplified in speech and action the Church's call to world mission and evangelization as found in the Great Commission (Matthew 28:18–20).

THE C. FREDERICK AND CLETA R. MATHIAS MEMORIAL PRIZE IN WORSHIP AND PASTORAL MINISTRY

An alumnus of the Seminary in the class of 1957, the Reverend Dr. C. Frederick Mathias provided outstanding leadership in the four churches he served during nearly forty years of ministry. His was a ministry characterized by strong emphasis on the worship life of the congregation. This prize, established and endowed in 1999 by the Westminster Presbyterian Church of Wilmington, Delaware, in honor and loving memory of Dr. and Mrs. Mathias, is to be awarded annually to a graduating M.Div. student who is Presbyterian and who demonstrates great promise for pastoral ministry marked with that significant leadership in worship for which Dr. Mathias was known.

THE SEWARD HILTNER PRIZE IN THEOLOGY AND PERSONALITY

The Seward Hiltner Prize in Theology and Personality, made possible by the gifts of friends and graduates of the Seminary, honors a scholar who for decades stood astride the fields of pastoral and practical theology and who through his extensive publications, teaching, and mentoring of students strongly influenced the development of those disciplines in the United States and abroad. Established in the year 2000, this award is made annually to a senior student who, in the judgment of the faculty, displays outstanding academic promise in the area of pastoral theology.

Senior and Middler Prizes

THE ROBERT L. MAITLAND PRIZES IN NEW TESTAMENT EXEGESIS AND ENGLISH BIBLE

In 1890 Mr. Alexander Maitland, of New York, founded the Robert L. Maitland prizes in memory of his father. One thousand dollars will be given for the best exegesis of a passage of the New Testament. The passage for 2004–2005 must be related to apocalyptic themes in the New Testament.

One thousand dollars will be given for the best essay on an assigned subject in English Bible. The topic for 2004–2005 is: Prophesy.

THE JOHN FINLEY MCLAREN PRIZE IN BIBLICAL THEOLOGY

By a gift of Mrs. Archibald Alexander Hodge, a prize in biblical theology has been established in memory of her father, Dr. John Finley McLaren. The sum of one thousand dollars will be awarded for the best essay on the assigned subject in biblical theology.

The subject for 2004–2005 is: Idolatry.

THE EDWARD A. DOWEY JR. PRIZE FOR EXCELLENCE IN REFORMATION STUDIES

Following their fiftieth anniversary celebration in 1993, members of the class of

1943 founded this prize in honor of their classmate, Dr. Edward A. Dowey Jr., in recognition of his distinguished thirty-one-year teaching career at the Seminary. Dr. Dowey was the Archibald Alexander Professor of the History of Christian Doctrine, and his teaching focused on the Reformation period. The prize is to be awarded by the Department of Theology to either a middler or senior student who has demonstrated academic excellence in the discipline of Reformation theology.

THE COVIN AWARD IN YOUTH MINISTRY

Through the generosity of Mr. and Mrs. David Covin, the Covin Endowment for Youth Ministry was established in 2000 to recognize outstanding students who are preparing for youth ministry in service to Christ's church. The distinction of being a Covin scholar is to be conferred on a student who will begin the fourth year of the Master of Divinity/Master of Arts dual-degree program in youth ministry and who demonstrates ability for and commitment to youth ministry and has achieved a minimum 3.3 cumulative grade average. The gift grew out of the donors' experiences in the church as youth and young adults.

Middler Prizes

THE BENJAMIN STANTON PRIZE IN OLD TESTAMENT

In 1890 the Reverend Horace C. Stanton, D.D., an alumnus of the Seminary founded the Benjamin Stanton prize in memory of his father, which may be awarded to a member of the middle class on the basis of excellence in the field of Old Testament without submitting a thesis.

THE E. L. WAILES MEMORIAL PRIZE IN NEW TESTAMENT

By a gift from the estate of the Reverend George Handy Wailes, D.D., an alumnus of the Seminary in the class of 1897 and a visiting professor in the institution for several years, there was established in 1968 the E. L. Wailes Memorial Prize, which may be awarded to a member of the middle class on the basis of excellence in the field of New Testament without submitting a thesis.

THE HENRY SNYDER GEHMAN AWARD IN OLD TESTAMENT

Through the generosity of the Reverend Dr. Robert E. Hansen, an alumnus of the Seminary in the class of 1943, there has been established the Henry Snyder Gehman Award in Old Testament, honoring a distinguished biblical scholar and member of this faculty who began service in the Seminary in 1930 and who in 1958 retired as the William Henry Green Professor of Old Testament Literature. Annually, this prize is awarded to a member of the middle class for excellence in the field of Old Testament without submitting a thesis.

THE ARCHIBALD ALEXANDER HODGE PRIZE IN SYSTEMATIC THEOLOGY

By a gift of Mrs. A. A. Hodge there was established in 1907 a prize in systematic

theology in memory of her husband, the Reverend Archibald Alexander Hodge, D.D., LL.D., professor of theology in the Seminary. This award is periodically given to a member of the middle class on the basis of excellence in the field of systematic theology without submitting a thesis.

THE WILLIAM TENNENT SCHOLARSHIP

The Neshaminy-Warwick Church of Hartsville, Pennsylvania, has established a scholarship to be awarded to a member of the coming senior class who has shown special interest and ability in the teaching aspects of the work of the church.

THE EDWARD HOWELL ROBERTS SCHOLARSHIP IN PREACHING

Through the generosity of Mr. George M. Dunlap Jr., the Marple Presbyterian Church of Broomall, Pennsylvania, has established an annual scholarship in memory of Edward Howell Roberts who at the time of his death in 1954 was Dean of Princeton Seminary. This award is made annually by the faculty to a member of the middle class who shows promise in the field of preaching and who needs financial aid in order to continue study in this area.

THE RAYMOND IRVING LINDQUIST FELLOWSHIP IN THE PARISH MINISTRY

This fellowship, established in honor of the Reverend Dr. Raymond Irving Lindquist, an alumnus of Princeton Theological Seminary in the class of 1933, a trustee emeritus of the Seminary and minister emeritus of the Hollywood First Presbyterian Church, will be given to a rising senior each year who has been judged outstanding in his or her gifts and preparation for the parish ministry and is planning a career as a pastor. The fellowship will be awarded by the faculty on the recommendation of the Director of Field Education.

THE JAGOW PRIZE IN PREACHING

Through the generosity of Mr. Charles H. Jagow there was established in 1977 the Jagow Family Fund. A portion of the income from the endowment provides annually one or more prizes to be awarded to those students who during the year have shown promise in the area of preaching.

Events, Activities, and Publications

STUDENT GOVERNMENT

All regularly admitted students with the exception of doctoral candidates are considered members of the student body of Princeton Theological Seminary for the purpose of conducting the affairs of student government. An elected Student Government, and a Planning Board with membership drawn from each of the student organizations, establish the budget and direct the programs of student organizations.

The primary purposes of the Student Government, as set forth in its constitution are:

- To coordinate student activities and concerns
- To represent the students in contacts with the faculty and administration
- To facilitate student involvement in non-Seminary organizations and interests

KOINONIA

Koinonia is a society composed of students who are working toward the degree of Doctor of Philosophy. Meetings are held from time to time during the academic year, at which diverse themes of theological interest are discussed.

SPECIAL LECTURESHIPS

Eight lectureships have been endowed which, through the publication of the lectures as delivered or in expanded form, have been productive of a considerable body of theological and missionary literature.

THE STONE LECTURESHIP

In 1871, Levi P. Stone, Esq., of Orange, New Jersey, a director and also a trustee of the Seminary, created the foundation for a lectureship which, in accordance

with his direction, has been applied annually since 1883 to the payment of a lecturer, chosen by the faculty of the Seminary, who delivers a course of lectures upon some topic kindred to theological studies. In the years 1903 and 1906 the endowment was increased through the generosity of Mr. Stone's sisters. The 2004–2005 Stone lectures will be delivered by Dr. Marilyn Chandler McEntyre, Professor of English, Westmont College, Santa Barbara, California, the week of October 4, 2004.

THE STUDENTS' LECTURESHIP ON MISSIONS

The Students' Course of Lectures on Foreign Missions had its inception in the minds of the undergraduates of the Seminary, and its endowment was secured largely by their efforts, liberally supported by the Reverend James S. Dennis, D.D. The Lectureship was established in 1893. It is designed to provide for an annual course of lectures on some topic connected with Christian missions which shall be of practical importance for those looking forward to missionary service abroad, and at the same time introduce the whole Seminary community to the world mission of the church. The Missions lectures for the 2004–2005 academic year will be given by Dr. David Martin, Professor Emeritus, London School of Economics, United Kingdom, November 1–3, 2004.

THE WARFIELD LECTURESHIP

In the will of Dr. Benjamin Breckinridge Warfield, distinguished professor of systematic theology in the Seminary, a fund was created to establish a lectureship in memory of Mrs. Warfield, to be called the Annie Kinkead Warfield Lectureship. In accordance with the terms of the trust, the lecturer on this foundation shall be approved by the faculty of the Seminary, upon the nomination of the Charles Hodge Professor of Systematic Theology. Each lecturer shall belong to the Reformed tradition in theology, and "the subject of the lectures shall in all cases be some doctrine or doctrines of the Reformed system of doctrine." The Reverend Canon Marilyn McCord Adams, Regius Professor of Divinity, University of Oxford, United Kingdom, will give the 2004–2005 Warfield Lectures the week of April 4, 2005.

THE REVEREND ALEXANDER THOMPSON MEMORIAL LECTURE

In honor of the Reverend Alexander Thompson of the class of 1909 there was established a lectureship dealing broadly with "some aspect of the Bible." The lecturer, selected by the faculty of the Seminary, presents a single address during the month of March. The Thompson lecture for the 2004–2005 academic year will be given by the Reverend Professor John Barton of Oriel College of the University of Oxford, England, on February 21, 2005.



THE FREDERICK NEUMANN MEMORIAL LECTURE

Established in 1983 by Dr. Edith Neumann in memory of her husband, this annual lecture is on a theme appropriate to the broad theological interests of Dr. Frederick Neumann (1899–1967)—philosopher, biblical scholar, missionary, and pastor. Professor John W. de Gruchy of the University of Cape Town, South Africa, is scheduled to give the 2004–2005 Neumann Lecture in the fall semester.

THE DONALD MACLEOD PREACHING LECTURESHIP

The Community Congregational Church of Short Hills, New Jersey, established an endowed lectureship in preaching in honor of Dr. Donald Macleod, Francis Landey Patton Professor of Preaching and Worship. Inaugurated in October 1992, the Macleod Lecture Series features, on a biennial basis, two or three lectures by an outstanding preacher or teacher of preachers. The Macleod Lectures will next be offered in October 2005.

THE TOYOHIKO KAGAWA LECTURESHIP

In March of 1999, Dr. Y. Carl Furuya, an alumnus in the class of 1959 and the John A. Mackay Professor of World Christianity for the 1998–1999 academic year, along with other alumni/ae and Japanese friends, established the Toyohiko Kagawa Lectureship to honor and perpetuate the memory of the ministry of Mr. Kagawa, the internationally famous evangelist and social worker and member of

the class of 1915. In accordance with the terms of the endowment, a lecture on a topic related to Mr. Kagawa, the Christian church in Japan, the Japanese and American churches, the church in Asia, or similar issues is offered every third year. The Kagawa lectureship will next be offered by Dr. Kosuke Koyama, John D. Rockefeller Jr. Emeritus Professor of Ecumenical Studies, Union Theological Seminary, New York, on October 18, 2004.

THE ABRAHAM KUYPER LECTURE AND PRIZE FOR EXCELLENCE IN REFORMED THEOLOGICAL AND PUBLIC LIFE

Through the generous gift of Dr. Rimmer and Mrs. Ruth de Vries, this prize is awarded each year to a scholar or community leader who has contributed to the further development of Reformed theology, particularly as it bears on matters of public life, historical or contemporary, in one or several of the spheres of society. Dr. Charles Villa-Vicencio, Executive Director, Institute for Justice and Reconciliation, Rondebosch, South Africa, is the Kuyper Prize recipient for 2005 and will deliver the Kuyper Lecture in the spring semester.

Special Lectures Presented in 2003–2004

THE DONALD MACLEOD PREACHING LECTURESHIP

Dr. James A. Forbes Jr., "Preaching and the Next Great Awakening"

THE L.P. STONE LECTURES

Dr. Kwame Bediako, "Christian History and the Kingdom of God: Rescuing Our Memories and Discerning Some Temptations of Our Time"

THE ANNIE KINKEAD WARFIELD LECTURES

Dr. Eberhard Busch "The Confessing and Contesting Church: The Relevance of the Barmen Declaration, 1934–2004"

THE STUDENTS' LECTURES ON MISSIONS

The Reverend Dr. Amon E. Kasambala, "'Partnership' and 'Empowering' as Missional Concepts: Revitalizing Local Initiatives"

THE REVEREND ALEXANDER THOMPSON MEMORIAL LECTURE

The Reverend Canon Professor Loveday C. A. Alexander, "Scriptural Authority in the Acts of the Apostles"

THE ABRAHAM KUYPER LECTURE FOR EXCELLENCE IN REFORMED THEOLOGY AND PUBLIC LIFE

Prime Minister Jan Peter Balkenende of the Kingdom of the Netherlands, "Solid Values for a Better Future"

PUBLICATIONS

THE PRINCETON SEMINARY BULLETIN

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Published by doctoral students at Princeton Theological Seminary, *Koinonia Journal* is intended to promote interdisciplinary discussion and the exploration of new and emerging areas and issues in the study of religion. The journal is published semi-annually. Contributions by authors affiliated with other academic institutions are welcome, with a clear preference for doctoral candidates. Style specifications available on request.

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CHRISSIE KNIGHT

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June 2003 – May 2004

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B.S., Massachusetts Institute of Technology, 2002

Alexander Wilford Wood
BRONXVILLE, NEW YORK
B.A., Colgate University, 2002

Lindsay Anne Woods
HOPEWELL JUNCTION, NEW YORK
B.S., Pennsylvania State University, 2001

Albert Daniel Wooten Jr.
CATONSVILLE, MARYLAND
B.A., Western Maryland College, 1997
M.S., University of Maryland, 2000

Jenny Yunhee Yang
WEST NEW YORK, NEW JERSEY
B.A., Rutgers University, 1998; M.Ed., 1999

Joshua Ryan Ziefle
BRIDGETON, NEW JERSEY
B.A., Houghton College, 2002

Junior Class

Samuel Moon-chul An
OLD TAPPAN, NEW JERSEY
B.A., Yale University, 2003

Mary Kristine Aragon
ISSAQUAH, WASHINGTON
B.A., University of Washington, 1999

Neil Daniel Arner
JOHNSON CITY, TENNESSEE
B.S., Georgia Institute of Technology, 2001

Mumtaaz Kamel Ayoub
JERSEY CITY, NEW JERSEY
B.S., Helwan University, Cairo, 1985

Simeon Issaiah Banister
ROCHESTER, NEW YORK
B.A., North Carolina Central University, 2003

Kevin James Barbour
BUFFALO, NEW YORK
B.A., State University of New York at Buffalo, 2000

Rebecca Manseau Barnett
NEWBURY PORT, MASSACHUSETTS
B.A., Gordon College, Massachusetts, 2001

William Thomas Barnett
PEARL RIVER, NEW JERSEY
B.A., Gordon College, Massachusetts, 2002

Susan LeAnn Bayer
WICHITA, KANSAS
B.S., Wichita State University, 1998

Melissa Alyson Bean
MONTVILLE, NEW JERSEY
B.A., Loyola College in Maryland, 2002

Melinda Marie Beard
PORTLAND, OREGON
B.A., Whitworth College, 1999

Amy Julia Becker
RICHMOND, VIRGINIA
A.B., Princeton University, 1998

John Michael Beeson
TUCSON, ARIZONA
B.A., Gordon College, Massachusetts, 2001

Maren Dawn Betts-Sonstegard
CHANTILLY, VIRGINIA
B.S., Duke University, 2002

Karlin Lorne Bilcher
PITTSBURGH, PENNSYLVANIA
B.A., Messiah College, Pennsylvania, 1996

Alison Rogers Bjerke
KETCHUM, IDAHO
B.A., Stanford University, 2002

Kevin Wayne Boswell
LOUISVILLE, KENTUCKY
B.A., Samford University, 2001

Emmanuel Sorel Bourjolly
TRENTON, NEW JERSEY
B.A., Thomas A. Edison State College, 2003

Brennan William Breed
FAIRFAX, VIRGINIA
B.A., University of Virginia, 2001

Matthew James Bruce
FOSSTON, MINNESOTA
B.A., Wheaton College, Illinois, 2003

Staci Glee Bryson
CENTRALIA, WASHINGTON
B.A., Linfield College, 2000

Garrett Bradley Bugg
CHARLOTTE, NORTH CAROLINA
B.A., North Carolina State University, 2003

Heidi Elizabeth Butterworth
PENDEL, PENNSYLVANIA
B.S., Philadelphia Biblical University, 2003

Dana Michelle Caraway
CYPRESS, CALIFORNIA
B.A., Whitworth College, 2002

David Clarke Carlson
COLUMBUS, OHIO
B.S.J., Ohio University, 1987
M.S., Franklin University, 2000

Lindsey Neel Carnes
SAN DIEGO, CALIFORNIA
B.A., Whitworth College, 1999

Scott Breckinridge Castleman
OVIEDO, FLORIDA
B.A., Belhaven College, 1998

Peter Daw Chen
NORTH CALDWELL, NEW JERSEY
B.S., Rutgers University, 1998

Donald Osborn Chesworth III
BALTIMORE, MARYLAND
B.S., University of Virginia, 1999

Senoria Katherine Clarke
ROCKVILLE, MARYLAND
B.A., University of Kansas, 1986
J.D., Cornell University, 1991

Craig Robert Clarkson
HOUSTON, TEXAS
B.S., University of Houston, 1993

Camille Lynn Cook
MAHTOMEDI, MINNESOTA
B.A., Vanderbilt University, 2003

Colleen Elise Curtis
SACRAMENTO, CALIFORNIA
B.A., California Lutheran University, 2002

Kelli Lorraine Daniel
LAKELAND, FLORIDA
B.A., Stetson University, 2003

Amy Michelle DeBaets
WASHINGTON, D.C.
B.A., Truman State University, 1997; B.S., 1997
M.A., Trinity Evangelical Divinity School, 2000

Patrick Alan Dennis
AUBURN, WASHINGTON
B.A., University of Puget Sound, 2001

Daniel Stephen Dorrow
CHATHAM, NEW JERSEY
B.A., Wheaton College, Illinois, 1979
Ph.D., University of California, Berkeley, 1987

Dariaus Gregory Shaionne Enlow
FRANKLIN PARK, NEW JERSEY
B.A., Morehouse College, 1999

Stephen E. Epps
CHICAGO, ILLINOIS
B.A., Morehouse College, 2000

James Charles Erickson
NEWBURGH, NEW YORK
B.A., Gettysburg College, 1984

Michael Dimitris Fisher
EWING, NEW JERSEY
B.A., College of New Jersey, 1999

Lindsay Anne FitzGerald
SCOTTS VALLEY, CALIFORNIA
B.A., Seattle Pacific University, 2002

Millason Paige Forrester
ROME, GEORGIA
B.A., Berry College, 2003

Keon Allen Gerow
BALTIMORE, MARYLAND
Morehouse College

Rebecca Kearfott Gillespie
DANVILLE, VIRGINIA
B.A., University of Virginia, 1999

Jeffrey Alan Gracik
CANTON, OHIO
B.A., Greenville College, 2001

Melissa Lynn Gracik
CANTON, OHIO
B.A., Greenville College, 2000

Sarah Christine Gramm
LAKE GENEVA, WISCONSIN
B.A., Vassar College, 1999

James Onslow Hager
LONG BEACH, CALIFORNIA
B.A.E., Georgia Institute of Technology, 1989
M.S., University of Illinois at Urbana-Champaign, 1991; Ph.D., 1994

Thomas Leet Harmon
MECHANICSVILLE, VIRGINIA
B.S., University of Virginia, 2003

Jonathan Scott Hauerwas
AIKEN, SOUTH CAROLINA
B.A., University of South Carolina, 2002

Elizabeth Margaret Hein
NARBERTH, PENNSYLVANIA
B.A., Duke University, 2002

Ronald Kennedy Hinton Jr.
PATERSON, NEW JERSEY
B.A., Lafayette College, 2003

Nicholas Vincent Hladek
OLD BRIDGE, NEW JERSEY
A.B., Princeton University, 2001

Meredith Anne Holladay
LOUISVILLE, KENTUCKY
B.A., Georgetown College, Kentucky, 2003

Julie Maria Hoplamazian
GLEN MILLS, PENNSYLVANIA
B.S., Gettysburg College, 2000

Timothy Ryan Hughes
WINSTON-SALEM, NORTH CAROLINA
B.A., Davidson College, 2002

John Joon-Young Huh
MADISON, NEW JERSEY
B.A., Boston College, 2003

Curtis Nolan Huizenga
PORTLAND, OREGON
B.A., Houghton College, 1990
M.A., Drew University, 1994

Jason Travis Ingalls
TOMBALL, TEXAS
B.A., John Brown University, 2003

Brian Stephen Janssen
PITTSBURGH, PENNSYLVANIA
B.A., Grove City College, 2001

Toney Ann Johnson
SPENCER, NORTH CAROLINA
B.A., Montreat College, 2002

Christopher O'Neal Jones
MEXIA, TEXAS
B.A., Baylor University, 2001

Colin Adair Jones
COLUMBUS, OHIO
B.A., Morehouse College, 2003

Daniel Paul Jones
ARKPORT, NEW YORK
B.A., Houghton College, 2003

Imani Holden Jones
CLEVELAND, OHIO
B.A., Ohio State University, 2001

Steven Luke Jones
FORT COLLINS, COLORADO
B.S., New Mexico Institute of Mining and Technology, 1984
M.S., National Technological University, 1988

Joyce Freda Juang
NORCROSS, GEORGIA
Georgia State University

Andrew Scott Justice
LOS ANGELES, CALIFORNIA
B.S., University of Illinois at Urbana-Champaign, 1997

Rebecca Anne Kahnt
TOMS RIVER, NEW JERSEY
B.A., Eastern University, 2003

Edward Young Kim
FULLERTON, CALIFORNIA
B.A., Pomona College, 1998

Simone Sung-Hae Kim
CITRUS HEIGHT, CALIFORNIA
B.A., University of California, Santa Cruz, 1984
M.A., Claremont Graduate School, 1989

Joseph Mark Kramp
BLOOMINGTON, ILLINOIS
B.A., Millikin University, 2003

James Allan Kumin Severance
PORTLAND, OREGON
B.A., Pomona College, 1994

Matthew Jon Laubenstein
AMHERST, NEW YORK
B.A., Colgate University, 2001
M.Ed., Niagara University, 2002

Katherine Marie Lewis
KETTERING, OHIO
B.A., Grove City College, 2003

Molly Kathryn Logan
PALOS VERDES ESTATES, CALIFORNIA
B.A., Stanford University, 2002

Duncan Andrew MacLeod
EDMONDS, WASHINGTON
B.A., California State University, Hayward, 2003

Nicole Lynne Massie
WASHINGTON, D.C.
B.S., Vanderbilt University, 2000

Janis Linda Mays-Holder
SOMERVILLE, NEW JERSEY
B.S., Pennsylvania State University, 1969; M.S., 1979

Ryan Loren McDaniel
CHARLESTON, ILLINOIS
B.A., Eastern Illinois University, 2001

Terrance Michael McKinley
JAMAICA, NEW YORK
B.A., Cornell University, 2003

Laura Millicent Ford McKnight
HACKETTSTOWN, NEW JERSEY
A.B., Colgate University, 1982
M.A., Fairleigh Dickinson University, 1986

Jeffrey James Meyers
SEATTLE, WASHINGTON
B.A., University of Washington, 2001

La-Tonia Bonita Middleton
NEW YORK, NEW YORK
B.A., John Jay College of Criminal Justice, 1996
M.S., Fordham University, 2001

AnneMarie Mingo
WYOMING, OHIO
B.S., Florida A&M University, 1995
M.B.A., Rollins College, 2002

Jonathan Edward Mitchell
WALLA WALLA, WASHINGTON
B.A., Seattle Pacific University, 1991

Walter Matthew Mitchell
LUBBOCK, TEXAS
B.S.O.T., Texas Tech University, 1996

Eustacia Natalie Moffett
WEST ORANGE, NEW JERSEY
B.A., Stanford University, 2001

Amy Renee Morgan
HAZEL PARK, MICHIGAN
B.F.A., New York University, 2000

Juel Frances Murawski
EDISON, NEW JERSEY
B.A., Saint Joseph's University, 2002

Debra Leigh Musgrave
SAFETY HARBOR, FLORIDA
B.Mus., Columbia College, South Carolina, 2003

Kathryn Radcliffe Mustaro
BASKING RIDGE, NEW JERSEY
B.Mus., Ohio State University, 1978
M.Mus., Florida State University, 1981

Andrew William Nagel
BOULDER, COLORADO
B.A., University of Colorado, Boulder, 2002

Stephanie Jean Offerdahl
NEW YORK, NEW YORK
B.S., West Chester University, Pennsylvania, 2002

Janette Hur Ok
ANAHEIM, CALIFORNIA
B.A., University of California, Los Angeles, 2001

Andrew David Olsen
FERGUS FALLS, MINNESOTA
A.B., Harvard University, 2002

Aylce O'Rourke
CREAM RIDGE, NEW JERSEY
B.A., Rider University, 1993

Matthew John Peyton Overton
RANCHO PALOS VERDES, CALIFORNIA
B.A., California Polytechnic State University, San Luis Obispo, 2002

Benjamin Jongsoo Park
LAUDERDALE, MINNESOTA
B.A., Swarthmore College, 2002

Denise Diane Pass
LITTLETON, COLORADO
B.A., Metropolitan State College, Denver, 2001

Carilyn Anne Pattison
OVERLAND PARK, KANSAS
B.A., Kalamazoo College, 1999

Nathaniel David Phillips
GREENE, MAINE
B.A., University of Maine, Farmington, 2000

David Benjamin Pierce
MANSFIELD, MASSACHUSETTS
B.A., Gordon College, Massachusetts, 2002

Matthew Dell Porter
CUSHING, OKLAHOMA
B.A., Oklahoma Baptist University, 2003

Heather Nicole Prince
LASCASSAS, TENNESSEE
B.A., Furman University, 2003

Maureen Felecia Reed Sumners
BURLINGTON, NEW JERSEY
B.A., College of Saint Elizabeth, 1990

Robin Gayle Reilly
SAN JUAN CAPISTRANO, CALIFORNIA
B.A., Westmont College, 2000

Jana Rae Reister
SEATTLE, WASHINGTON
B.A., Hope College, 1988

John David Roberts
MORAGA, CALIFORNIA
B.A., Whitworth College, 2003

Jeremy Michael Sanderson
ITHACA, NEW YORK
B.A., Wheaton College, Illinois, 2000

Jason Brian Santos
GAHANNA, OHIO
B.S., North Central University, 1995
M.A., Wheaton College, Illinois, 2002

Scott Adam Schuller
BEAVER FALLS, PENNSYLVANIA
B.A., Malone College, 2001

Kevin Kornell Scott
MEMPHIS, TENNESSEE
B.S., Tennessee State University, 2002

Amos Pyoung Shin
YOUNGSTOWN, OHIO
Westminster College, Pennsylvania

Robyn Leigh Shoaff
EVANSVILLE, INDIANA
B.A., Hanover College, 2003

Robyn Nicole Shores
MALIBU, CALIFORNIA
B.A., Pepperdine University, 2003

Joshua Andrew Bryson Shulkind
REDMOND, WASHINGTON
B.A., University of Washington, 2001

James Edward Sillcox
KING OF PRUSSIA, PENNSYLVANIA
B.A., Eastern University, 2003

Traci Marie Smith
BATAVIA, ILLINOIS
B.A., Calvin College, 2001; B.S.W., 2001

Shannon Nicole Smythe
LYNDEN, WASHINGTON
B.A., Seattle Pacific University, 2002

Suzette Renee Stone
SAN DIEGO, CALIFORNIA
B.A., Azusa Pacific University, 1992

Susan Ann Sytsma
HOLLAND, MICHIGAN
B.A., Calvin College, 2003

Ashley Ann Taylor
SAN DIEGO, CALIFORNIA
University of California, Santa Barbara

Andrew William Tibert
MONUMENT, COLORADO
B.A., Whitworth College, 2001

Angela Elizabeth Townsend
GOSHEN, NEW YORK
B.A., Vassar College, 2003

Caroline Schwiers Trueman
HAMILTON SQUARE, NEW JERSEY
B.S., Widener University, 1985

Samson Chung-Hang Tso
BROOKLYN, NEW YORK
B.Eng., Cooper Union for the Advancement of Science and Art, 1995
M.S., Polytechnic University, New York, 1998

Jourdan Allison Turner
AUSTIN, TEXAS
B.A., Baylor University, 2001

Jessica Richelle Vaughan
LA VERNE, CALIFORNIA
B.A., University of California, Irvine, 2003

Patrick Taylor Vaughn
SEATTLE, WASHINGTON
B.A., University of Washington, 2001

Quinn Marie Vaughn
SEATTLE, WASHINGTON
B.A., University of Washington, 2001

Jeremy David Wallace
KOKOMO, INDIANA
B.A., University of Tennessee, 2003

Dana Lee Walsh
TRUMBULL, CONNECTICUT
B.A., Mary Washington College, 2003

Kathryn Marie Walsh
KINGWOOD, TEXAS
B.A., Colgate University, 2003

Eunice Elaine Washington
RED BANK, NEW JERSEY
B.A., Montclair State University, 1993
M.A., Clark Atlanta University, 1997

David Gustav Watermulder
SAN MATEO, CALIFORNIA
B.A., George Washington University, 2000

Jeremy Daniel Watson
CHELASIS, WASHINGTON
B.A., Whitworth College, 1998

Matthew John Webber
BERTHOUD, COLORADO
B.A., Colorado State University, 2003

Katherine Marmer Welch
SAN DIEGO, CALIFORNIA
B.A., St. Olaf College, ????

Stephen Benjamin Whitaker
SPARTANBURG, SOUTH CAROLINA
B.A., University of South Carolina, 2003

Brian Dale White
TULSA, OKLAHOMA
B.A., University of Tulsa, 2003

Henry Merle Wilson
PENNINGTON, NEW JERSEY
B.S., Houghton College, 1991

Jill Christene Young
REDLANDS, CALIFORNIA
B.A., Azusa Pacific University, 1997

CANDIDATES IN THE EXTENDED MASTER OF DIVINITY/MASTER OF ARTS PROGRAM

Fourth Year

Michael James Baughman
MANVILLE, NEW JERSEY
B.A., Duke University, 2000

Blair Douglas Bertrand
OTTAWA, ONTARIO, CANADA
B.A.(Hons), Queen's University, Canada, 1995

Dwight Davis
WASHINGTON, D.C.
B.A., Albright College, 1997

J. E. Campbell Goodloe Hackett
RICHMOND, VIRGINIA
B.A., Davidson College, 2000

Matthew Thomas McNelly
LONGVIEW, WASHINGTON
B.A., Whitworth College, 1998

Daniel Leigh Vigilante
MORRISTOWN, NEW JERSEY
B.A., University of North Carolina, Greensboro, 2000

Third Year

Christina Anne Beck
WILLIAMSVILLE, NEW YORK
B.A., Wittenberg University, 1998

Katherine Anna Buckley
WILMINGTON, OHIO
B.A., College of Wooster, 2000

Scott Daniel Haile
IRVING, TEXAS
B.A., Abilene Christian University, 2001

Christiane Marie Lang
SEATTLE, WASHINGTON
B.A., Whitworth College, 1999

Julie Lynn Micheli
YORBA LINDA, CALIFORNIA
B.A., Whitworth College, 1999

Rhonda Jean Rhone
PHILADELPHIA, PENNSYLVANIA
B.S., Syracuse University, 1975
M.S.S., Bryn Mawr College, 1996

Matthew Damian Schultz
ANCHORAGE, ALASKA
B.A., Westminster College, Pennsylvania, 1995

Janise Matyas Smith
YUCAIPA, CALIFORNIA
B.A., Whitworth College, 1998

Second Year

Edward Philip Buri
NAIROBI, KENYA
B.Comm., University of Nairobi, 1995

Kathi Ann Schomp Heath
MANALAPAN, NEW JERSEY
B.S., Fairleigh Dickinson University, 1986

Mira Ann Hewlett
BLOOMSBURG, PENNSYLVANIA
York College of Pennsylvania, 2002

Eleanor Ruth Norman
PENSACOLA, FLORIDA
B.S., Appalachian State University, 1999
M.Ed., University of Georgia, 2001

Jeehoon Song
ROSEMONT, PENNSYLVANIA
B.A., University of Dubuque, 2002

First Year

Christopher Scott Atwood
PUYALLUP, WASHINGTON
B.A., Whitworth College, 2003

Laura Jean Baarda
MILLEDGEVILLE, GEORGIA
B.S., University of Florida, 1993
M.A.T., Georgia College and State University, 2001

Christa Rebecca Brewer
CARMICHAEL, CALIFORNIA
B.A., Stanford University, 2001

Melissa Ann Johnson
VILLA PARK, ILLINOIS
B.A., St. Olaf College, 2003

Penny Gayle Liles
STATE ROAD, NORTH CAROLINA
B.S., Appalachian State University, 2003

Ann Kathryn Obermueller
WICHITA, KANSAS
B.S., University of Kansas, 2002

Shanell Teresa Smith
EAST ORANGE, NEW JERSEY
B.A., Rutgers University, 1998

Joo Whang
MONTROSE, CALIFORNIA
B.A., Occidental College, 2000; M.A.T., 2001

CANDIDATES FOR THE DEGREE OF MASTER OF ARTS

Post-M.Div. Program

Matthew Lloyd Camlin
BASKING RIDGE, NEW JERSEY
B.A., College of Wooster, 1999
M.Div., Princeton Theological Seminary, 2001

Stanley Ray Irvin
NEW YORK, NEW YORK
B.A., Emory University, 1977; M.L.L., 1991
J.D., Southern Illinois University, Carbondale, 1981
M.Div., Princeton Theological Seminary, 2003

Senior Class

LuNing Laura Choi
CHINA
B.S., Nyack College, 2000

Hilliard Kwashie Dela Dogbe
ACCRA, GHANA
Dipl., Trinity Theological Seminary, Ghana, 1996

Carol Janine Hastings
CAPE MAY, NEW JERSEY
B.A., Macalester College, 1975

Hye Jee Kim
SEOUL, KOREA
B.A., Ewha Womans University, 2001

Judy Cho Lee
FAIRFAX, VIRGINIA
B.S., College of William and Mary, 1998

Jacqueline Thodes-Perez
CAROLINA, PUERTO RICO
B.S., Toccoa Falls College, 1994

Junior Class

Peter James Allen
LIBERTY CORNER, NEW JERSEY
B.S., West Chester University, Pennsylvania, 1999

Rosemarie Anna Banks
BORDENTOWN, NEW JERSEY
A.B., Eastern University, 1959

Eun Hye Chang
EDGEWATER, NEW JERSEY
B.S., New York University, 2003

Pearl Pauletta Lauder
LAWRENCEVILLE, NEW JERSEY
B.A., Charter Oak State College, 2002

HakSoo Stephen Lee
SYOSSET, NEW YORK
B.A., Fordham University, 2003

Jill Lauren McDonald
HOPKINTON, NEW HAMPSHIRE
B.S., Mary Washington College, 2001

Brandy Covert Miller
WINTER PARK, FLORIDA
B.A., Samford University, 1997; B.S., 1997

Christine Ruth Treger
WESTFIELD, NEW JERSEY
B.A., University of Tampa, 1974

Sung Joon Yun
FORT LEE, NEW JERSEY
B.A., University of California, Berkeley, 1998
D.D.S., New York University, 2002

Special Students

SECOND PROFESSIONAL LEVEL

Joshua Aaron Jeffers
FLORISSANT, MISSOURI
B.A., Johnson Bible College, 1999
M.Div., Emmanuel School of Religion, 2002
Th.M., Princeton Theological Seminary, 2003

FIRST PROFESSIONAL LEVEL

Micael Burki
STRASBOURG, FRANCE
L.Th., Marc Bloch University, Strasbourg, 2002

Lisa Marie Day
LAWRENCEVILLE, NEW JERSEY
B.A., Occidental College, 1983
J.D., University of California, Los Angeles, 1986

Cecile Henriette Guthauser
BERN, SWITZERLAND
University of Saint Andrews

David Warren Kahnt
TOMS RIVER, NEW JERSEY
B.A., Eastern University, 2002

Hannes Langbein
HESSEN, GERMANY
University of Heidelberg

Matthew Witham Puffer
EWING, NEW JERSEY
B.S., North Carolina State University, 1999

Clemens Wassermann
WINTERBACH, GERMANY
University of Tuebingen

Unclassified Students

ENROLLED
2003–2004

Pamela Jane Fisher
TULSA, OKLAHOMA

Damon Glassmoyer
YORK, PENNSYLVANIA

James J. Joyner
DECATUR, GEORGIA

Betty Jeanne Katen-Narvell
PRINCETON, NEW JERSEY

Esther EunKyung Lee
IRVING, TEXAS

Kara Root
PRINCETON, NEW JERSEY

Richard Barrington Tomlinson
PRINCETON, NEW JERSEY

Representations

COLLEGES

Abilene Christian University, 2
Agnes Scott College, 1
Albright College, 2
Alcorn State University, 1
Allegheny College, 3
Alma College, 1
American University, 2
Anderson University, Indiana, 3
Appalachian State University, 2
Arcadia University, Pennsylvania, 1
Asbury College, 2
Augsburg College, 1
Austin College, 4
Azusa Pacific University, 4

Baptist Bible College, Missouri, 1
Baptist College of Florida, 1
Barnard College of Columbia University, 1
Bates College, 2
Baylor University, 15
Beijing Normal University, 1
Belhaven College, 1
Berry College, 2
Bethany College, California, 3
Bethany College, Kansas, 1
Bethel College, Minnesota, 4
Biola University, 1
Birmingham-Southern College, 1
Bloomfield College, 1
Bloomsburg University of Pennsylvania, 1
Bob Jones University, 1
Boston College, 2
Brandeis University, 2
Bridgewater College, Virginia, 1
Brown University, 1
Bryan College, Tennessee, 1
Bryn Mawr College, 1

California Lutheran University, 1
California Polytechnic State University, San Luis Obispo, 1
California State University, Bakersfield, 1
California State University, Chico, 2
California State University, Hayward, 1
California State University, Northridge, 2
California State University, Sacramento, 2
Calvin College, 9
Carson-Newman College, 1
Carthage College, 1
Case Western Reserve University, 2
Centenary College of Louisiana, 1
Center for Industrial Technology and Enterprise, Philippines, 1
Central College, Iowa, 2
Central Connecticut State University, 1
Central Michigan University, 1
Chapman University, 1
Charter Oak State College, 1
Chonbuk National University, 1
Christian University of Bolivia, 1
City University of New York, 2
Claremont Graduate School, 1
Clark Atlanta University, 1
Clemson University, 2
Colgate University, 5
College of New Jersey, 4
College of New Rochelle, 2
College of Saint Elizabeth, 1
College of William and Mary, 7
College of Wooster, 5
Colorado State University, 1
Columbia College, South Carolina, 1
Columbia University, 2
Concordia University, Austin, 1
Concordia University, St. Paul, 2
Converse College, 1
Cooper Union for the Advancement of Science and Art, 1

Cornell University, 4
Covenant College, 2
Crichton College, 1

Dakota Wesleyan University, 1
Dalhousie University, 1
Dallas Baptist University, 1
Dartmouth College, 3
David Lipscomb University, 2
Davidson College, 8
Delaware State University, 1
Denison University, 1
DePauw University, 1
Dickinson College, 1
Drake University, 2
Drew University, 2
Duke University, 4

Earlham College, 1
East Tennessee State University, 1
Eastern Illinois University, 1
Eastern Mennonite University, 2
Eastern University, 8
Elmhurst College, 1
Emmanuel College, Georgia, 1
Emory University, 3
Evergreen State College, 1
Ewha Womans University, 4
Excelsior College, Albany, 1

Fairleigh Dickinson University, 2
Fairmont State College, West Virginia, 1
Florida A&M University, 1
Florida State University, 3
Fordham University, 2
Franklin and Marshall College, 1
Franklin University, 1
Fresno Pacific University, 1
Friends University, 1
Furman University, 7

Gakushuin University, 1
Gardner-Webb University, 2
George Fox University, 2
George Washington University, 2
Georgetown College, Kentucky, 3
Georgetown University, 3
Georgia College and State University, 1
Georgia Institute of Technology, 4
Georgia Southwestern State University, 1
Georgia State University, 1
Gettysburg College, 5
Gonzaga University, 1
Gordon College, Massachusetts, 6
Goshen College, 4
Grace College, Indiana, 1
Grand Canyon University, 1
Grand Valley State University, 1
Greenville College, 3
Grove City College, 2
Gustavus Adolphus College, 2

Hampden–Sydney College, 1
Hampton University, 1
Hankuk University of Foreign Studies, 1
Hannan University, Korea, 1
Hanover College, 1
Harding University, 2
Harvard University, 4
Hastings College of Law, 1
Haverford College, 1
Helwan University, Cairo, 1
Hillsdale College, 1
Hong-Ik University, Seoul, 1
Hope College, 4
Houghton College, 4
Howard University, 3
Hunter College, 2

Illinois Wesleyan University, 1
Indiana University, Bloomington, 3
Indiana Wesleyan University, 2
Institute for Christian Studies, Texas, 1
Inter-American University of Puerto Rico, 1
Ithaca College, New York, 1

James Madison University, 1
John Brown University, 1
John Carroll University, 1
John Jay College of Criminal Justice, 1
Johns Hopkins University, 2
Johnson Bible College, 1
Johnson C. Smith University, 1
Juniata College, 1

Kalamazoo College, 1
Kansas State University, 2
Kenyon College, 3
King College, Tennessee, 2
Korea Christian University, 1
Korea University, 2

Lafayette College, 1
Lee University, 1
Lenoir Rhyne College, 2
Linfield College, 1

London Bible College, England, 1
Louisana State University, 1
Loyola College in Maryland, 2
Loyola University, Chicago, 1
Luther College, 1
Luther Rice Seminary and Bible College, 1
Lynn University, 1

Macalester College, 1
Malone College, 1
Marlboro College, Vermont, 1
Mars Hill College, 1
Mary Baldwin College, 1
Mary Washington College, 2
Maryville College, 2
Massachusetts Institute of Technology, 2
McGill University, Montreal, 2
Medical University of South Carolina, 1
Mercer University, 2
Mesa State College, 1
Messiah College, Pennsylvania, 3
Methodist University, Sao Paulo, 1
Metropolitan State College, Denver, 1
Miami University, Ohio, 4
Michigan State University, 1
Middlebury College, 1
Milligan College, 1
Millikin University, 1
Millsaps College, 1
Montclair State University, 1
Montreat College, 1
Morehouse College, 9
Morgan State University, 1
Mount Holyoke College, 2
Mount Vernon Nazarene College, 1
Myanmar Institute of Theology, 1

Nanjing Union Theological Seminary, 1
National Technological University, 1
National University, Singapore, 2
New Mexico Institute of Mining and Technology, 1
New York University, 5
Niagara University, 1
North Carolina Central University, 2
North Carolina State University, 3
North Carolina Wesleyan College, 1
North Central University, 1
North Park University, 2
Northern Illinois University, 1
Northwestern College, Iowa, 2
Northwestern University, 3
Nyack College, 1

Oakland University, Michigan, 1
Oberlin College, 1
Occidental College, 2
Ohio Northern University, 1
Ohio State University, 3
Ohio University, 2
Ohio Wesleyan University, 1
Oklahoma Baptist University, 4
Oklahoma City University, 1
Olivet Nazarene University, 1
Open University, 2

Pacific Lutheran University, 1
Peking University, 1
Pennsylvania State University, 5
Pepperdine University, 2
Philadelphia Biblical University, 2
Point Loma Nazarene University, 2
Polytechnic University, New York, 2
Pomona College, 2
Pratt Institute, 1
Presbyterian College and Theological Seminary, Seoul, 3
Presbyterian College, South Carolina, 1
Princeton University, 8
Purdue University, 3

Queen's College, New York, 1
Queen's University, Canada, 1

Radford University, Virginia, 3
Rice University, 2
Rider University, 1
Rio de Janeiro State University, 1
Roberts Wesleyan University, 3
Rollins College, 1
Roosevelt University, 1
Rowan University, New Jersey, 1
Rutgers University, 5

Saint Joseph's University, 1
Saint Mary's College, Indiana, 1
Salve Regina University, Rhode Island, 1
Samford University, 4
San Diego State University, 2
Seattle Pacific University, 9
Seoul National University, 6
Seoul Theological University, 1
Simpson College, California, 1
Smith College, 2
Sogang University, Seoul, 1
Southeastern College of the Assemblies of God, 1

Southern California College, 1
Southern Illinois University, Carbondale, 1
Southern Methodist University, 2
Southern Wesleyan University, 1
Southwestern College, Kansas, 1
Southwestern University, 1
St. Olaf College, 6
Stanford University, 8
State University of New York at Albany, 2
State University of New York at Buffalo, 2
State University of New York at Oneonta, 1
Sterling College, Kansas, 1
Stetson University, 2
SungKyul University, Korea, 1
Sungkyunkwan University, Seoul, 1
Susquehanna University, 1
Swarthmore College, 1
Syracuse University, 2

Taylor University, 2
Temple University, 1
Tennessee State University, 1
Texas A & M University, College Station, 2
Texas Christian University, 3
Texas Lutheran College, 1
Texas Tech University, 2
The Citadel, 2
Thomas A. Edison State College, 1
Toccoa Falls College, 2
Tokyo Union Theological Seminary, 1
Trinity Bible College, North Dakota, 1
Trinity College, Ghana, 1
Trinity Lutheran College, 1
Truman State University, 1
Tunghai University, 1

United States Merchant Marine Academy, 1
University of Aberdeen, 1
University of Alabama, 2
University of Alaska, 1
University of Arizona, 2
University of Arkansas, 1
University of Austin, 1
University of Baroda, 1
University of Birmingham, England, 1
University of California, Berkeley, 11
University of California, Davis, 4
University of California, Irvine, 2
University of California, Los Angeles, 5
University of California, San Diego, 1
University of California, Santa Barbara, 4
University of California, Santa Cruz, 3
University of Cape Coast, 1
University of Central Florida, 2
University of Chicago, 3
University of Colorado, Boulder, 5
University of Connecticut, 1
University of Delaware, 3
University of Denver, 1
University of Dubuque, 1
University of Dundee, Scotland, 1
University of East London, 1
University of Edinburgh, 2
University of Florida, 1
University of Freiburg, 1
University of Georgia, 4
University of Ghana, 1
University of Glasgow, 2
University of Heidelberg, 1
University of Houston, 2
University of Illinois at Chicago Circle, 1
University of Illinois at Urbana–Champaign, 6
University of Iowa, 1
University of Jabalpur, India, 1
University of Kansas, 3
University of Kentucky, 1
University of Kerala, 1
University of London, 1
University of Louisville, 1
University of Maine, Farmington, 1
University of Maryland, 2
University of Maryland, Baltimore, 1
University of Massachusetts, 1
University of Memphis, 1
University of Michigan, 6
University of Mississippi, 1
University of Missouri, 2
University of Nairobi, 1
University of Nebraska, Lincoln, 1
University of Nebraska, Omaha, 1
University of Nevada, Las Vegas, 1
University of North Carolina, Asheville, 1
University of North Carolina, Chapel Hill, 3
University of North Carolina, Greensboro, 2
University of Northern Colorado, 1
University of Oregon, 1
University of P.J. Safarik, Slovakia, 1
University of Pennsylvania, 4
University of Pittsburgh, 2
University of Pretoria, 1
University of Puerto Rico, 1
University of Puget Sound, 2
University of Reading, England, 1
University of Rhode Island, 1
University of Saint Andrews, 2

University of South Carolina, 3
University of Southern Queensland, 1
University of Stellenbosch, 2
University of Stirling, Scotland, 1
University of Strathclyde, 1
University of Tampa, 1
University of Tennessee, 1
University of Texas at Arlington, 1
University of Texas at Austin, 3
University of Texas of the Permian Basin, 1
University of Tokyo, 1
University of Tuebingen, 1
University of Tulsa, 2
University of Ulster, 2
University of Utah, 1
University of Veterinary Science, Myanmar, 1
University of Virginia, 15
University of Washington, 9
University of Wollongong, 1
Ursinus College, 1

Vanderbilt University, 7
Vanguard University, 2
Vassar College, 2
Voronezh State University, 1

Wake Forest University, 3
Wartburg College, 1
Washington and Jefferson College, 1
Washington State University, 1
Webster University, Missouri, 1
West Chester University, Pennsylvania, 2
West Virginia University, 1
West Virginia Wesleyan College, 1
Western Illinois University, 1
Western Maryland College, 2
Western Michigan University, 1
Westminster College, Missouri, 2
Westminster College, Pennsylvania, 3
Westmont College, 5
Wheaton College, Illinois, 10
Whitworth College, 22
Wichita State University, 2
Widener University, 1
Wittenberg University, 1
Wright State University, Ohio, 1

Xavier University, Ohio, 1

Yale University, 8
Yonsei University, 2
York College of Pennsylvania, 1

Zagreb University, 1

Number of colleges, 419

SEMINARIES

Alliance Biblical Seminary, Philippines, 1
Alliance Theological Seminary, 1
Anderson University School of Theology, 1
Andover Newton Theological School, 2
Arizona State University, 1
Asbury Theological Seminary, 3
Associate Mennonite Biblical Seminary, 2
Austin Presbyterian Theological Seminary, 2

Baptist Bible College, Missouri, 1
Baptist Theological Seminary of Northern Brazil, 1
Baptist Theological Seminary, Richmond, 1
Baptist Theological Seminary, Switzerland, 1
Baylor University, 1
Beeson School of Divinity, 1
Bethany Theological Seminary, Indiana, 1
Bethel Seminary of the East, Massachusetts, 1
Bethel Theological Seminary, Minnesota, 1
Brisbane College of Theology, 1

Calvin Theological Seminary, 3
Campbell University, 1
Candler School of Theology, Emory University, 3
Chongshin College and Theological Seminary, 1
Colgate Rochester/Bexley Hall/Crozer, 1
Columbia Theological Seminary, 6
Concordia Theological Seminary, 3

Drew University School of Theology, 3
Duke University Divinity School, 7

Earlham School of Religion, 2
Eastern Baptist Theological Seminary, 3
Eastern Mennonite Seminary, 1
Emmanuel School of Religion, 1
Erskine Theological Seminary, 1

Faculty of Protestant Theology, Camaroon, 1
Faculty of Protestant Theology, Vaux-on-Seine, France, 1
Friedrich-Schiller University, Jena, 1
Fuller Theological Seminary, 8

Garrett-Evangelical Theological Seminary, 2
General Theological Seminary, 1
George Fox Evangelical Seminary, 1
George W. Truett Theological Seminary, 1
Georgetown University, 1
Golden Gate Baptist Theological Seminary, 1
Gordon-Conwell Theological Seminary, 4
Graduate Theological Union, 1
Grand Rapids Baptist Seminary, 1
Gujranwala Theological Seminary, 1

Harding University Graduate School of Religion, 1
Harvard University Divinity School, 4
Howard University, 1

Knox Theological Seminary, Florida, 1

Liberty University, 1
Londrina Bible Seminary, Brazil, 1
Louisville Presbyterian Theological Seminary, 1
Luther Seminary, 5
Lutheran School of Theology, Chicago, 2
Lutheran Theological Seminary, Gettysburg, 1
Lutheran Theological Seminary, Hong Kong, 1
Lutheran Theological Seminary, Philadelphia, 3

Marc Bloch University, Strasbourg, 1
Mars Hill Graduate School, 1
McCormick Theological Seminary, 1
Mercer University, 2
Methodist Theological Seminary, Seoul, 3
Myanmar Institute of Theology, 3

Nanjing Union Theological Seminary, 1
New Brunswick Theological Seminary, 2
New Orleans Baptist Theological Seminary, 1
Northern Baptist Theological Seminary, 1

Oral Roberts University, 2

Pacific School of Religion, 1
Perkins School of Theology, 1
Phillips Theological Seminary, 1
Pittsburgh Theological Seminary, 3
Presbyterian College and Theological Seminary, Seoul, 5
Presbyterian College, Montreal, 1
Presbyterian Theological Seminary, Seoul, 3
Princeton Theological Seminary, 107

Reformed Episcopal Seminary, 1
Reformed Theological Seminary, Debrecen, 1
Reformed Theological Seminary, Jackson, 3
Reformed Theological Seminary, Orlando, 3
Regent College, Vancouver, 3
Rhodes University, 1

Saint John's University, Minnesota, 2
Saint Paul School of Theology, 1
Saint Vladimir's Orthodox Theological Seminary, 1
San Francisco Theological Seminary, 6
Seabury-Western Theological Seminary, 1
Serampore College, 5
Silliman University, 1
Southeastern Baptist Theological Seminary, 1
Southern Asia Bible College, Bangalore, 2
Southern Baptist Theological Seminary, 4
Southern Brazil Baptist Theological Seminary, 1
Southwestern Baptist Theological Seminary, 4
St. Andrew's Theological College, Trinidad, 1

Taiwan Theological Seminary, 1
Tokyo Union Theological Seminary, 2
Trinity Evangelical Divinity School, 5
Trinity Lutheran Seminary, 1
Trinity Theological College, Singapore, 2
Trinity Theological Seminary, Ghana, 3

Union Theological Seminary, New York, 4
Union Theological Seminary, Virginia, 3
United Theological College, Montreal, 1
University of Aberdeen, 4
University of Auckland, 1
University of Chicago Divinity School, 1
University of Dublin, 1
University of Dubuque Theological Seminary, 1
University of Edinburgh, 4
University of Glasgow, 6
University of London, 1
University of Potchefstroom, 1
University of Pretoria, 1
University of Rochester, 1
University of Saint Andrews, 1
University of San Diego, 1
University of Stellenbosch, 1

Vanderbilt University Divinity School, 2

Virginia Union University, 1

Wesley Theological Seminary, 3
Western Theological Seminary, Michigan, 1
Westminster Theological Seminary, 4

Yale University Divinity School, 6

Number of seminaries, 125

STATES AND TERRITORIES

Alabama, 9
Alaska, 5
Arizona, 5
Arkansas, 2
California, 79
Colorado, 12
Connecticut, 10
Delaware, 2
District of Columbia, 8
Florida, 20
Georgia, 19
Hawaii, 1
Idaho, 2
Illinois, 21
Indiana, 10
Iowa, 4
Kansas, 11
Kentucky, 11
Louisiana, 1
Maine, 1
Maryland, 12
Massachusetts, 7
Michigan, 19
Minnesota, 14
Mississippi, 3
Missouri, 3
Nebraska, 3
Nevada, 3
New Hampshire, 1
New Jersey, 96
New Mexico, 2
New York, 62
North Carolina, 23
North Dakota, 2
Ohio, 27
Oklahoma, 9
Oregon, 7
Pennsylvania, 53
Puerto Rico, 5
South Carolina, 18
South Dakota, 2
Tennessee, 15
Texas, 41
United States Virgin Islands, 1
Virginia, 25
Washington, 42
West Virginia, 2
Wisconsin, 3

Number of states and territories, 48

COUNTRIES

Australia, 2
Bolivia, 1
Brazil, 3
Cameroon, 2
Canada, 5
Channel Islands, 1
China, 3
Croatia, 1
Czech Republic, 1
England, 1
France, 1
Gambia, 1
Germany, 3
Ghana, 2
Hungary, 2
India, 7
Japan, 2
Kenya, 1
Korea, 17
Malaysia, 1
Myanmar, 4
Namibia, 1
New Zealand, 1
Northern Ireland, 2
Pakistan, 1
Philippines, 1
Russia, 1
Scotland, 14
Singapore, 2
Slovakia, 1
South Africa, 7
Switzerland, 3
Taiwan, 2
Trinidad and Tobago, 1
Turkey, 1
United States, 735

Number of countries, 36

SUMMARY OF STUDENTS

Visiting Scholars	25
Candidates for the Doctor of Philosophy Degree, Enrolled	39
Candidates for the Master of Theology Degree, Enrolled	71
Candidates for the Master of Divinity Degree	448
Senior Class	139
Interns	12
Middle Class	153
Junior Class	144
Candidates for the Extended Master of Divinity/Master of Arts Degree	27
Fourth Year	6
Third Year	8
Second Year	5
First Year	8
Candidates for the Master of Arts (Education) Degree	17
Post–M.Div.	2
Senior Class	6
Junior Class	9
Special Students	8
Total Regular Resident Students	*608
Unclassified Students Enrolled for Credit	18
Post-Resident Doctor of Philosophy Candidates	92
Doctor of Ministry Candidates in Program	91
Total Active Enrollment	834

*Two students listed twice

Degrees Conferred in 2004

MASTERS OF ARTS

Michael James Baughman
Blair Douglas Bertrand
LuNing Laura Choi
Dwight Davis
Hilliard Kwashie Dela Dogbe
J. E. Campbell Goodloe Hackett
Hye Jee Kim
Judy Cho Lee
Matthew Thomas McNelly
Jacqueline Thodes-Perez
Daniel Leigh Vigilante

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Dawn Marie Adamy
Alexander Argeiw Moore Aimette
Janet Gessner Alford
Aaron Paul Anastasi
Michelle Louise Andrews
Amy Coleen Barlak
Eric Daniel Barreto
Michael James Baughman
John Heyward Beaumont
Max Alonzo Bebb
Brendon Charles Benz
Carmen Eileen Berger
Blair Douglas Bertrand
Jera Lynne Blomquist
Juleen Katherine Bride
Timothy Montel Brown
Carolyn Ruth Browning Helsel
Joshua Adams Bruns
Jeffrey Earl Bryan
Ebony Kyra Burris
David Alan Bush
Christina Marie Busman
Jessie Mae Butler
Elizabeth Jarrell Callender
Bryce Alan Carlisle
Rose Chan
David Chavez
Stephen Park Choi
Kelly Renee Chripczuk
Sinai Chung
Joseph Samuel Cole
Andrew Edward Cooke
Thomas Christian Currie
Erik Wilson Dailey
Dharius Morshun Daniels
Dwight Davis
April Marie Davis Campbell
Daniel Joshua del Rosario
John Leonard Drury
Arlene Barbara Dunn
Julia DeLorme Dunson
Todd Christopher Edmondson
Brian David Egelston
Mark Alexander Elsdon
Julie Hoekman Emery
Jenny Elizabeth Folmar
Jennifer L. Fox
Marlene Wright Fox
Robert Sloane Franklin
Christa McCain Friddle
Christopher Ethan Friddle
Jeremy Henry Funk
Jeremy Gabrielson
Kimberly Elna Gaffney
Wesley Howard Goldsberry
Gregory Andrew William Green
J. E. Campbell Goodloe Hackett
Bethany Margaret Hanke
Nathan Carl Hart
Peter Todd Hazelrigg
William Nemon Heard Jr.

Philip Samuel Helsel
Christina Ann Hentz
Andrew Edgar Holmes
Kelly Lynn Hough
Blake Robert Hutson
Richard Jay Hutton
Barbara Diane Dilger Booth Jarmon
Steven Michael Jewell
Cedric Cornelius Johnson
Mark Louis Johnson
Carla Anissa Jones
Benjamin Amos Kang
Todd Patrick Kennedy
Jung Jun Kim
Rachel Mihee Kim
Jason Eric Knott
Chad Peter Koppes
Toby Charles John Long
Chad Wayne Marshall
Touré Cabral Marshall
Judson Earl Marvel
Kent Russell McKeever
Matthew Thomas McNelly
Joshua Kane McPaul
David Hunter Milroy
Kenneth Conrad Miralles
Brenita Mitchell
Claire Alain Morris
Merideth Susan Mueller
Matthew Dong-Il Na
Edward George Nabhan
Todd Keith Noren
Joel William Pancoast
Loren David Pankratz
Keyon Shaunta Payton
Elaine Corinne Pearce
Thomas Jack Peebles
Mary Carol Perrott
Kelly Michelle Pittman
Darren Mark Pollock
Julie Marie Prey-Harbaugh
Keith Alan Reich
Joshua David Reitano
Susan Eve Richardson
Brian Craig Robinson
Andrew Christian Rock
Joni Susan Sancken
Matthew William Schramm
Elizabeth Joy Schultz
Beau Tanner Smith
Clarence Raymond Smith
Rhyan Jabe Smith
Joyce Wolfe Smothers
Jeannette Marie Sorice
Stephanie Michelle Sparacio
Mark David Studer
Rocky Scott Supinger
Victor Demond Tate
Cara Rae Taylor
Alicia Christine Taylor-Byers
Nadia Marie Van Dorn
Daniel Leigh Vigilante
Samantha Ann Vincent
Karen Hagan Webster
Travis Allen Webster
Jason Aubrey Wells
Howard Ludlum West III
Elizabeth Kathleen Wilson
Brian Joseph Witherspoon
Laura Elizabeth Wright
Elizabeth Ericson Wynne
Jeremy James Wynne

MASTERS OF THEOLOGY

Nathan Addo-Nartey
Peter Frederick Altmann
Timothy Keith Bedsole Sr.
Benjamin Lyn Bergfalk
Glenn Alexander Chestnutt
Shin Young Choi
Yoo Jin Choi
Sau Sen Choo
Soo Hyun Chung
Cress Darwin
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Wilfredo Garcia
Eh Tar Gay
Katie Marie Heffelfinger
Seong-Sik Heo
Dean Lester Hoelz
James Suk-young Kang
Kara Elizabeth Kilpatrick
Jung Jun Kim
Yoonhwan Monch Kim
Sung Hee Lee
Duknam Lee
Samuel Eric Massengill
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James Douglas McSpadden
Jason Tremaine Micheli
Everett Dewayne Mitchell

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James Fox Pruner
Donna Maree Quigley
Anthony Rivera-Villanueva
Parimal Jashwantrao Roy
Lana Elizabeth Russell
Dennis Torreon Solon
Baik Moon Sung
Thomas Payne Sweets
Audrey Donita Thompson
Ryan Michael Tracy
David Alan Vanderjagt
Andrew Lars Wilson

DOCTORS OF MINISTRY

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Thomas Evan Evans
William Alan Evertsberg
William Martin Fair
Thomas Becket Albin Franks
Frederick Gregory Garry
Jared Woods Hay
James David Jones
Angus Kerr
Anne Taylor Logan
Gordon Angus McCracken
Robert Scott Norris
Richard Anthony Pusateri
Gary Elvin Strickland
George James Whyte

DOCTORS OF PHILOSOPHY

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Shang-Jen Chen
Marianne Delaporte
Ira Brent Driggers
Debra Lynn Duke
Thomas John Hastings
Paul Hyoshin Kim
Karla Ann Koll
Eunny Patricia Lee
Jae-Myung Lee
Sang Hoon Lee
Sang Uk Lee
Steven Robert Matthies
John Arthur Maxfield
John B. Faulkenberry Miller
Ivica Novakovic
Scott Ronald Paeth
Ruben Rosario-Rodriguez
Kristin Emery Saldine
Timothy Matthew Slemmons
David Matthew Stith
Dawn Ottoni Wilhelm
Elisabeth Margarete Ziemer

Awards in 2004

THE FELLOWSHIP THEOLOGY

Bethany Margaret Hanke

David Hunter Milroy

THE FELLOWSHIP IN PRACTICAL THEOLOGY

J.E. Campbell Goodloe Hackett

THE FELLOWSHIP IN RELIGION AND SOCIETY

Rachel Mihee Kim-Kort

THE GRADUATE STUDY FELLOWSHIPS FOR THE PARISH MINISTRY

Elizabeth Jarrell Callender

Andrew Edward Cooke

THE DAVID HUGH JONES PRIZE

Darren M. Pollock

THE ROBERT GOODLIN PRIZE

Susan Eve Richardson

THE JAGOW PRIZES IN HOMILETICS AND SPEECH

Nathan Carl Hart

Matthew William Schramm

THE MARY LONG GREIR–HUGH DAVIES PRIZE IN PREACHING

David Chavez

Erik Dailey

Darren Mark Pollock

THE JOHN ALAN SWINK PRIZE IN PREACHING

Marlene Wright Fox

Rachel Philipp Vione

THE GEORGE L. RENTSCHLER PRIZE IN SPEECH COMMUNICATION

Kelly Michelle Pittman

THE CHARLES J. RELLER ABIDING MEMORIAL FUND AWARD
Arlene Barbara Dunn

THE JOHN T. GALLOWAY PRIZE IN EXPOSITORY PREACHING
David Hunter Milroy

THE SAMUEL WILSON BLIZZARD MEMORIAL AWARD
Christopher Ethan Friddle

THE FRIAR CLUB AWARD
Andrew Edgar Holmes

THE EDLER GARNET HAWKINS MEMORIAL AWARD FOR SCHOLASTIC EXCELLENCE
Marlene Wright Fox

THE JOHN HAVRAN PRIZE IN CHRISTIAN EDUCATION
Blair Douglas Bertrand

THE BENJAMIN STANTON PRIZE IN OLD TESTAMENT
Corey Jackson Widmer

THE E. L. WAILES MEMORIAL PRIZE IN NEW TESTAMENT
Jason DeNyse Harris

THE HENRY SNYDER GEHMAN AWARD IN OLD TESTAMENT
Douglas William Watson

THE ARCHIBALD ALEXANDER HODGE PRIZE IN SYSTEMATIC THEOLOGY
John Steven Pittard

THE WILLIAM TENNENT SCHOLARSHIP
Christiane Marie Lang

THE EDWARD HOWELL ROBERTS SCHOLARSHIPS IN PREACHING
Mark Robert Curtis
Daniel Paul Morrison
Lindsay Anne Woods

THE RAYMOND IRVING LINDQUIST FELLOWSHIP IN THE PARISH MINISTRY
Daniel James Elliott

THE FREDERICK NEUMANN PRIZE FOR EXCELLENCE IN GREEK AND HEBREW
Lynn Rochelle Stone

THE KENYON J. WILDRICK AWARD
Keyon Shaunta Payton

THE ROBERT BOYD MUNGER PRIZE IN YOUTH MINISTRY
Blair Douglas Bertrand

THE AARON E. GAST AWARD IN URBAN MINISTRY
Marlene Wright Fox
Keyon Shaunta Payton

THE BRYANT M. KIRKLAND PRIZE FOR EXCELLENCE IN PRACTICAL THEOLOGY
Michael James Baughman
Julie Hoekman Emery

THE DAVID B. WATERMULDER PRIZE IN CHURCH LEADERSHIP
Thomas Christian Currie
Carla Anissa Jones

THE ARTHUR PAUL RECH MEMORIAL PRIZE IN
THEOLOGY AND PASTORAL MINISTRY
Blair Douglas Bertrand
Jason Aubrey Wells

JAGOW SCHOLARSHIPS IN PREACHING
Yung Hui Chen
Renee Wynter Coffman
Armand Jamal Collins
Bethany Dawn Gideon
Matilde Kathleen Moros
Aaron Wesley Sizer
Jacob Joseph Sorenson
Alexander Wilford Wood

THE JEAN ANNE SWOPE AND JAMES L. MECHEM PRIZE IN CHRISTIAN ETHICS
Christa McCain Friddle

THE DAVID ALLAN WEADON PRIZE IN SACRED MUSIC
William Nemon Heard Jr.

THE GEORGE E. SWEAZEY PRIZE FOR EXCELLENCE IN HOMILETICS
Audrey Donita Thompson

THE ASIAN AMERICAN MINISTRY AWARD
Rose Chan

THE THOMAS A. AND ALMA NEALE WORLD MISSION AND EVANGELISM PRIZE IN
SPEECH COMMUNICATION AND MINISTRY
William Nemon Heard Jr.

C. FREDERICK AND CLETA R. MATHIAS MEMORIAL PRIZE IN WORSHIP AND PASTORAL MINISTRY

Dawn Marie Adamy

Daniel Lee Vigilante

THE ROBERT E. SPEER PRIZE IN COLLEGE MINISTRY

Michael James Baughman

Peter Todd Hazelrigg

THE EDWARD A. DOWEY JR. PRIZE FOR EXCELLENCE IN REFORMATION STUDIES

Elizabeth Jarrell Callender

THE SEWARD HILTNER PRIZE IN THEOLOGY AND PERSONALITY

Dawn Marie Adamy

THE COVIN AWARD IN YOTH MINISTRY

Katherine Anna Buckley

Matthew Damian Schultz

THE HENRY JAMES SR. PRIZE

Nathan Steven Carlin

THE ROBERT L. MAITLAND PRIZE IN NEW TESTAMENT EXEGESIS

Scott Daniel Haile

THE ROBERT L. MAITLAND PRIZE IN ENGLISH BIBLE

Amy Lauren Peeler

Index

Accelerating Program, 47
Accreditation, inside front cover
Activities, 220
Additional Resources, 187
Administrative Officers, 23
Admissions, see Programs of Study
African American Studies in Ministry Program, 178
Alumni/ae Association, 36
Annuities, inside back cover
Application
 Admission, 41, 43, 53, 57, 62
 Receipt of Degree, 87
Asian American Program, 83
Auditing Classes, 84
Awards Conferred in 2004, 277
Awards and Prizes, 208

Bequests, inside back cover
Biblical Studies Courses, 98
Board, 197, 198
Book Store, 191

Calendar, 10
Campus
 Main, 36
 Map, 2
 West Windsor, 41
 Map, 284
Center for Children, 42, 192
Center of Continuing Education, 88
Center of Theological Inquiry, 95
Child Care, 192
Christian Education Courses, 145
Christian Education, School of, 185
Christian Educator Certification Program, 89
Christianity and Society Courses, 123
Church History Courses, 113
Clinical Pastoral Education, 157
Communication with Seminary, 8
Communications/Publications, 225
Computer Resource Centers, 191
Congregational Ministry Courses, 150
Continuing Education, 88
Courses of Study, 96

Degree, Application for, 87
Degree Programs
 Accelerated Program in Ministry and Social Work, 48
 Doctor of Ministry, 56
 Doctor of Philosophy, 61
 Master of Arts, 50
 Master of Divinity, 44
 Master of Divinity/Master of Arts Dual Degree Program, 49
 Master of Theology, 53
Degree Requirements, Completion of, 87
Degrees Conferred in 2004, 274
Doctor of Ministry Degree Program, 56
Doctor of Philosophy Degree Program, 61
Doctoral Research Scholars, 85
Doctrinal Theology Courses, 128

Ecumenics Courses, 120
Education Courses, 145
Educational Media, 189
Ethics Courses, 138
Exchange Programs, International, 210

Faculty, 16
Fees, 194
Fellowships, 204, 208
Field Education
 Courses, 169
 Program, 173
Financing Your Seminary Program, 202
 Federal Aid, 202
 Aid for M.Div., M.A., Dual Degree Candidates
 Institutional, 204
 Denominational, 205

(Financing Your Seminary Program, cont.)
Aid for Ph.D. Candidates, 206
Aid for Th.M. Candidates, 205

General Information, 31
General Requirements, 169
Gifts, inside back cover
Grants and Loans, 202
M.Div., M.A., and Dual Degree Candidates, 204
Ph.D. Candidates, 206
Th.M. Candidates, 205
Greek Placement Examination, 46

Health Care, 199
Hebrew Placement Examination, 46
Hispanic Theological Initiative, 94
History Courses, 113
History of Religion Courses, 119
History of the Seminary, 31
Housing Facilities
Apartments, 197
Dormitories, 197

Immunization, Required Documentation, 199
Institute for Youth Ministry, 91
Institute of Theology, 91
Insurance, 197 200
Inter-Institutional A rrangements, 94
International Students, 85
Scholarships, 205

Koinonia, 220

Lectureships, 220
Libraries, 187
Life Income Agreements, inside back cover

Maps
Main Campus, 2
West Windsor Campus, 284
Master of Arts, 50
Master of Divinity, 44
Master of Divinity/Master of Arts Dual Degree Program, 49
Master of Theology, 53
Meal Plans, 198
Mid-Year Admissions, 86
Mission and Ecumenics Program, 180
Mission of the Seminary, 31

National Capital Semester, 83
New Brunswick Seminary, 94
New Testament Courses, 105

Old Testament Courses, 98
Overview of the Seminary, 31

Part-Time Study, 47
Pastoral Care Courses, 152
Payment of Accounts, 200
Philosophy Courses, 127
Placement Services
Masters Candidates, 193
Ph.D. Candidates, 193
Polity Courses, 171
Practical Theology Courses, 145
Preaching Courses, 158
Princeton
Community, 36
University, 94
Prizes, 208
Professional Staff, 23
Programs of Study
Accelerated Program in Ministry and Social Work, 48
Doctor of Ministry, 56
Doctor of Philosophy, 61
Master of Arts, 50
Master of Divinity, 44
Master of Divinity/Master of Arts Dual Degree Program, 49
Master of Theology, 53
Student Responsibility for, 87
Publications
inSpire, 224
Koinonia Journal, 224
Princeton Seminary Bulletin, 224
Theology Today, 224

Refunds, 201
Reigner Reading Room, 186
Religion and Society Program, 183
Room and Board, 197
Roster of Students, 227
Rules and Regulations, 87

Scholarships
Doctor of Philosophy Candidates, 206
Master of Divinity/Master of Arts Dual Degree Candidates, 205
Master of Theology Candidates, 205
School of Christian Education, 185
Social Work Program, 48
Special Courses, 177

Special Lectureships, 220
Special Students, 84
Speech Communication in Ministry
Courses, 158
Student Government, 220
Students in the Seminary, 227
Summary of Students, 273
Summer Session, 93

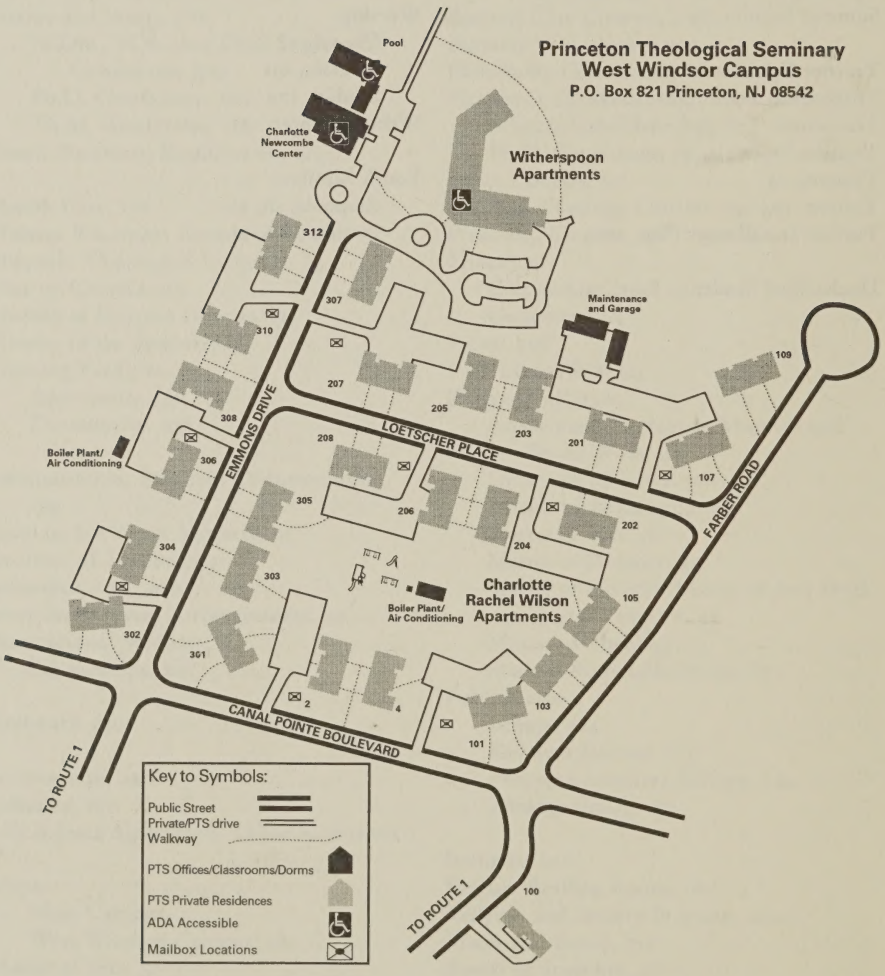
Teacher Certification, 86
Theological Book Agency, 191
Transcripts, Fee, 196
Transfer Students, 45, 50
Trustees, 13
Tuition, 194
Tuition Installment Plan, 202

Unclassified Students, 84

Visiting the Campus, 12
Visiting Scholars, 85

Westminister Choir College, 94
West Windsor Campus, 41
Map, 284
Women's Studies, 178
Worship
Chapel, 34
Courses, 161
Studies, 179
Writing Center, 193

Youth Ministry
Emphasis in, 50
Institute for, 91


Princeton Theological Seminary
West Windsor Campus
P.O. Box 821 Princeton, NJ 08542
Pool
Charlotte Newcombe Center
Witherspoon Apartments
Maintenance and Garage
312
307
310
207
205
203
201
109
308
208
107
306
305
206
202
304
204
303
105
302
301
103
2
4
101
100
Boiler Plant/ Air Conditioning
Charlotte Rachel Wilson Apartments
EMMONS DRIVE
LOETSCHER PLACE
FARBER ROAD
CANAL POINTE BOULEVARD
TO ROUTE 1
TO ROUTE 1
Key to Symbols:
Public Street
Private/PTS drive
Walkway
PTS Offices/Classrooms/Dorms
PTS Private Residences
ADA Accessible
Mailbox Locations

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For Further Information

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